

THE PACIFIC

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The Secret Things of God.

The great human duties are prayer and work: Prayer for every needed blessing, and Work to realize it; Prayer as though God must do the whole, and Work, as though we must do it all ourselves. These are the two poles of the great galvanic battery. But who that waits to know the philosophy of answered prayer will ever pray? And who that waits to be sure there shall be no mistake, will ever work? The hand that beckons us to glory waves at us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand what shall prosper, this or that. We lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. We run towards the light, and it goes out in darkness. We sink shivering into the darkness, and find it light. We pray for joys, and they mildew into griefs. We accept the griefs, and they bloom into joys. To-day the apple turns to ashes, and tomorrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessings. We run toward open doors, and dash our heads against a granite wall. We move against that wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to himself whether it be by the discipline of joy, or the discipline of sorrow. To make us perfect as He is perfect, this is the choice of our Heavenly Father, this the end of all his revelations; while everything not helpful to this he hides away out of our sight.—Dr. R. D. Hitchcock.

THE PACIFIC

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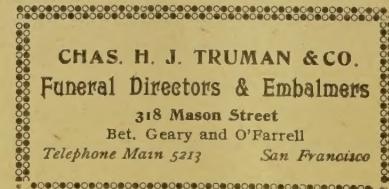
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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, June 20, 1901.

Who Sides With God.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

—F. W. Faber.



It is strange that the Daughters of the Empire of Canada should protest against the erection of a monument in Quebec of General Richard Montgomery. Although General Montgomery fell fighting for the independence of the American colonies, he was one to whom the greatest and best in England paid tribute. Chatham and Burke sounded his praise on the floor of the British Parliament, notwithstanding the fact that he lost his life in an effort to dislodge the army of Britain from Canada and to win the Canadians to American allegiance. He had been victorious at Montreal, and on the night of December 31, 1775, he led his troops in a desperate attack on the stronghold at Quebec, saying in that supreme moment, "Men of New York, you will not fear to follow where your general leads." They followed, and the brave general and many of his men went down in death when the cannon belched forth on them in a defile along by the banks of the St. Lawrence. To-day there stands, in front of St. Paul's church, in the city of New York, a monument which was erected in his memory by order of the Continental Congress in 1776, and to that spot his remains were removed in 1818, after they had lain at Quebec for 42 years. In 1759 Wolfe and Montcalm fought to decide whether Britain or France should rule in Canada. Montgomery did valiant service then on the Plains of Abraham. Both Wolfe and Montcalm perished on that bloody field, the former dying happy, because he saw in his last hour that the flag of his country was to float over Quebec. Today the two races who fought that day for the mastery in Canada live together in peace and unity, and there stands in Quebec a noble shaft of stone inscribed to the memories of Montcalm and Wolfe—French and English heroes. Why not one also to Montgomery? Events of one hundred and twenty-five years ago ought not to rankle in the hearts of the Daughters of the Empire of Canada. The greatest and best men of England at that time and since then have admitted that the cause of the colonies was a righteous one.

A devout Scotch minister, so runs the story, once stopped at a country inn to pass the Sabbath. The day was rainy and close; and toward night, as he sat in the little parlor, he suggested to his landlady that it would be desirable to have one of the windows raised and have some rich air in the room. "Mon," said the old woman, with stern disapproval written plainly on her rugged face, "dinna ye ken that ye can hae no fresh air in this hoose on the Sabbath?" There was a time when church sextons said, practically in the words of the old Scotch woman, "Mon, dinna ye ken that ye can hae no fresh air in this hoose on the Sabbath?" But so much has been said and written latterly on the subject of ventilation that the conditions are not at all what they once were. But our observation leads us to the conclusion that a great many rooms in which the people assemble for the mid-week prayer-meeting are for most of the time during those meetings receptacles of very foul air. Generally these rooms are small, and the lighted gas jets or burning lamps alone render the air unfit to breathe in a few minutes. Just how long any room would contain pure air depends, in addition to its lighting and heating apparatus, upon the number of occupants. It is said by the authorities on such subjects that a gas burner of six-candle power throws off every hour more than three feet of carbonic acid, a man from six- to seven-tenths of a foot, an oil lamp one-half a foot, and a tallow candle three-tenths of a foot. A room 20x30, and 10' feet in height, contains enough pure air to last fifty persons only four minutes. This, when there are no lights nor stoves to consume the oxygen. Put fifty people into such a room lighted by several strong gas jets, and many minutes will not pass before the air will be very impure. The little fresh air coming in under the doors or in openings about the loose windows will make no appreciable difference. The gas jets will consume all the fresh supply of oxygen entering in that way, and in four or five minutes the occupants will be sitting in irrespirable air.

The Rev. B. B. Tyler, a Disciple minister of prominence, writes in *The Christian Evangelist* of a valuable hint he received not long ago as to how to bear himself when the congregation is small. It was at Longmont, Colorado, on Ascension day. Bishop Graves of the Laramie diocese of the Episcopal church was announced

to preach there that day. Dr. Tyler and five other Disciple preachers went to the service. Besides themselves the congregation consisted of eight women, two little girls and one man. Two women and a man were in the choir. The man in the pews was a Baptist from New York. But the service was as elaborate as usual with the Episcopalians. Such an audience assembled to hear a Bishop seemed to these visitors quite discouraging, but not a note of discouragement was heard. The service and sermon were as if a thousand persons were present. Dr. Tyler well says: "There is a lesson in this. Do your work as well as you can without complaining. If the congregation is small do not scold. Preach to a small congregation as if it were a large one. Do your best every time. Only God knows what the result may be. Jesus sometimes preached to a single person." The Presbyterian minister in San Francisco who said to his congregation one rainy Sunday last year that he had laid aside his carefully prepared sermon and would ask them to put up with a talk on another topic, needed about that time a hint of this kind. He was opening up the way for the emptying of his church on rainy Sundays.

The Relation of State Universities to Theological Seminaries and Christian Education.

Recent statistics show that there are—or were a few months ago—1,915 theological students in this country who are college graduates. Of this number 1,805 came from the Christian colleges. Referring to this fact at the meeting of the General Assembly, the Rev. Dr. Ray, the secretary of the Board of Aid for Colleges, said that it was evident that the question of the future of ministers lies with the churches from whom must come the support of these colleges. This conclusion took into account the statement that young men thinking of entering the ministry incline toward the denominational colleges. And the Rev. Dr. Herrick Johnson of McCormick Theological Seminary remarked that the church was not awake to the importance of the subject. He declared that the Methodists were far outstripping the Presbyterians in the matter of Christian education, and that it was time for the church to arise *en masse* and give attention to that important matter. He said that all small colleges are in danger, that the great universities want to wipe them out, and that the high schools would wipe out our Christian academies. This should not be, he said, but they should be feeders for the post-graduate courses of the universities, and that in this way we should have the best kind of education.

We do not believe that the facts justify such sweeping statement as that by Dr. Johnson, that the great universities want to wipe out the Christian colleges. They are not hostile to the colleges. They know that they can exist and allow these to exist also. But that the spirit in the universities is such as to turn the minds of young men toward the ministry we do not believe. It seems often to be such as to turn them away from it. There is no such culture of the spiritual life as is found

in the Christian College. Dr. Ray says as to this: "Study of State university and theological seminary catalogues for many years shows that State institutions report many students for the ministry who never enter the ministry. Boys entering the State universities as roads to the ministry, unless the university is in their home town, keeping them under family and church influences, commonly do not finally enter the ministry. Look farther into this. An educational process that rarely if ever leads a young man to choose the ministry, but that, on the other hand, chills the ardor of many who intended the ministry, is certain also, and much more, to chill the ardor or to prevent the ardor of youth who are not spiritual at the outset."

With such thoughts as these in mind men are asking, as they contemplate certain parts of the West where Christian colleges are lacking, or where the great universities are crowding them out: "Whence are to come students for our theological seminaries? And, even more important in some aspects, Whence are to come godly men and women to fill the pews, the church offices, the Sabbath-school superintendencies and teacherships? Whence are to come consecrated, eager, college-bred youth to mould the laws and life, the politics and press, the morals and religion of the mightily growing West?"

Important in this connection is the statement made by the Rev. George W. Stone, field secretary for the Unitarians of the Pacific Coast, in his recent annual report to the American Unitarian Association. In a reference to the University of California and to Stanford, he says: "In both these universities, I am assured that only liberal preachers attract any considerable number of students to the Sunday services, while it is an 'open secret' that the staff of instructors is overwhelmingly on our side in all theological discussions." If in this "open secret" we have a statement of fact, then any persons turned toward the ministry in these universities are more likely to be turned toward the liberal than toward the orthodox churches, and the influence upon all the students is stronger in that direction than in any other. Perhaps there is no warrant for Mr. Stone's statement. Who shall say?

But no matter what the answer, it is now evident that Congregationalists and Presbyterians in Central and Northern California are not to have Christian colleges. The two universities have the field so well occupied and are so munificently endowed and equipped that it would be folly to enter the field with any small sum of money, and there are no indications of millions being offered by any one for any such project. All we can do is to make the best use of our Christian agencies in the neighborhood of the universities, and increase such as opportunity is afforded. It is gratifying to know that there are, in the faculties of both universities, a number of men of fine Christian character; that in the Young Men's and Young Women's Christian Associations there is carried on a splendid work, and that on the part of the churches

there is an effort to build up the students in the Christian life.

The Congregational church at Palo Alto, through its pastor and through a committee appointed by the Young People's Sunday Evening Club, has sent out a letter to several hundred Congregational churches soliciting such correspondence as will make it possible for them to introduce to Congregational circles and influence the young men and young women coming to Stanford University from Congregational homes. And every possible influence for good will be thrown around such young people. And it is well known that our churches at Berkeley stand ready to do all in their power for the upbuilding of the students in the Christian life.

Such effort, however, at its best cannot afford such influences and safeguards as are found in the Christian colleges, especially in the smaller colleges, and we shall never do the best that can be done for the Christian training of our young people in our great universities until we have a thoroughly equipped denominational annex—or whatever of that nature the constitution of the State and their charters may allow. Churches near the universities so endowed as to be able to reach out beyond their home demands and lay hold, vigorously, of the students for their spiritual culture, might do much. To do such a work properly a church would need several pastors, or a pastor and several assistants.

The subject is a large one, too large for anything more, in editorial treatment, than a suggestion here and there that may start thought and incite to action. Of this one thing be assured, good Congregational people of California: your sons and daughters in large numbers will be educated at our two universities. Many attend there now, and many others will attend in the future.

From Canterbury to Rome.

The Rev. Dr. De Costa has told to interested San Francisco audiences, largely Roman Catholic, how he came to pass from the Episcopal Church to the Church of Rome. For a long time he seems to have heard voices summoning him in that direction. Once, when he was a little boy, his sister took him to see an aunt, who was a nun, and who, after a Protestant mob had destroyed the convent in which she was living, had taken refuge in the home of the Sisters of Charity. He tells of standing there in the hallway and of hearing a sweet bell, unlike any he had ever heard. It sounded like a bell of heaven, and he thought he saw an angel standing at the head of the stairs. It glided down the stairs toward him, and enfolded him in its arms. It was his aunt—a consecrated nun, who so pressed him to her heart and so won him that he has never, he says, been out of her arms since.

A beautiful picture, this, of the love that never fails to win, whether in the heart of the consecrated nun or in the heart of any one wholly given to the service of the Master!

In later years Dr. De Costa went abroad and trav-

eled literally toward the Eternal City of Rome. At St. Michael's Mount he saw the fervor of the many pilgrims to that shrine, and seemed to hear a voice saying, "Some day you may be a Catholic." In his first visit to Rome he saw much to applaud and much to condemn. When he learned one day that arrangements had been made to introduce him to the Pope, Pius IX, he remarked to Protestant friends that he regarded it as the greatest honor of his life. He says: "I was charmed with Pius IX. He was like a simple priest from his mountain home, who had stepped down there into the Vatican. He was simple in his manner and put us all at ease. He blessed us and that blessing has clung to me ever since. I venerate the memory of that sweet, holy man."

It was not, however, until 1898 that the turning point really came. That year he was again in Rome. Catholic friends had asked him to pray for them in St. Peter's, and there, under the dome of that great temple, that voice of the years agone seemed thundering in his ears, "Now, if you are an honest man, with the new light in your mind, you must be a Catholic." But he struggled with what he calls his convictions. Finally, after his return to New York, he wrote to Archbishop Corrigan, asking to be received into the Roman Catholic Church, stating that he had found there satisfaction for his soul and convincings for his intellect.

Not all journeys to Rome have led to such satisfaction and rest as Dr. De Costa found when he yielded to the convictions which came to him under the dome of St. Peter's. In the year 1511 an Augustinian monk journeyed thither in the interests of his order. He had passed through struggles and doubts, but seemed to have arisen above them all to a firm belief in Roman Catholic doctrines. So steeped was he in those teachings that he lamented the fact that his parents were still living, for if they had been dead his opportunities in Rome to get them out of purgatory would have been superior. But the monk was shocked by what he saw on that journey. The luxury, the sensuality and the unbelief of the priests of Italy were appalling. As on his knees he crept slowly up Pilate's stairway, doing penance in accordance with Romish teachings, there seemed sounding in his ears the words, "The just shall live by faith." The words seemed to be burned into him. Tradition, at least, has it that he arose from his knees and descended when only half-way up "the holy stairway." Certainly that experience marked a turning point in that monk's life. It had not a little to do with the nailing of the theses on the door of the church at Wittenberg in later years, and with making Martin Luther the first great protester against the corruptions of the Roman Church. In after years Luther said: "Not for a hundred thousand florins would I part with the remembrance of that journey."

But Dr. De Costa has found rest where Luther and thousands of others have failed to find it. Rest is sweet; rest is life. It is what all need. Christ came to give rest. Happy the man who, resting in him in any communion,

walks reverently and lovingly along life's pathway and moves out finally on the great unknown sea and meets his Pilot face to face!

There is much in the Roman Catholic faith which finds with us no acceptance. But we cannot ignore the fact that it has given to the world many saintly souls—many who have gone about doing good in the name of the Master. The spirit of one great soul is shown in the reply once made by Cardinal Manning when friends urged him to lay aside his work and rest for a winter in the south of France. "When my Father opens his door," said he, "and wants Henry Edward Manning within, shall the child not be waiting on the step?"

Professor Herron's Recent Statement.

A lawyer in the East blundered into the statement in an open letter that Prof. Herron and Miss Rand had not been legally married and that criminal proceedings ought to be instituted against them. This opened up the way for Professor Herron to make a statement, in effect, that the marriage was a legal one, and to talk about "the wild flood of newspaper sensationalism" which had mislead the lawyer.

So far as we know, this lawyer is the only person supposing that the marriage was not in accordance with the laws of the State in which they were at that time residing. The newspaper criticism has been because of Professor Herron's abandonment of his former wife and their children, and of his utter disregard of marriage vows; his avowal that he does not regard the present marriage system as sacred or good; and his determination to conform to it as little as possible, evidenced by the very informal way in which he entered into his present relations with the woman to whom he had transferred his affections. Newspapers are sensational, and they often mislead. But there is every reason for the belief that they have given the facts in regard to Professor Herron. His own letters and interviews, which he has not denied, condemn him. Unquestionably these show that he holds views of the conjugal relation which are abhorrent to enlightened Christian sentiment. Because of these views he desired as little of the usual marriage ceremony as possible; just enough to escape criminal prosecution, and all freedom, so far as he and Miss Rand were concerned, to transfer his affections later to some one else. Of course, he is not expecting, in all the joy of his new-found love, to make any such transference, although deeming it best to provide for the contingency. Should the unexpected happen, he will, of course, give heed again to "faulty human laws," and be legally separated.

Professor Herron has said that he believes in the union of one man with one woman for life. But he has said further: "Unfortunately, those meant for such a union do not always meet, or meet at once. We count ourselves fortunate exceptions in having met and married as we have, great as has been the inevitable suffering for all concerned." This is experiment number two with him. Will there be more? Only time can tell. His principles make others possible, at least.

Concerning the Resurrection.

We cannot believe that the trend toward liberalism and the disposition to eliminate the supernatural from Christianity has gone to such limits among Congregationalists as to justify the statement made by The Congregationalist in its issue of June the 8th. We quote the words: "Many Christian students of the Bible feel the doubt which they do not express. Here and there one confesses that he is positive about no miracle except the resurrection of Christ. And it is even a question whether, if a candidate for the ministry should refuse to avow a belief that the body of Jesus came forth from the grave alive, he would be refused ordination."

The Pacific does not believe that it would be possible, without an utter disregard of the principles of Congregationalism, to call a council that would vote to ordain a candidate professing such disbelief. If it is possible, then there is great need of sifting among us if we are to hold any respectable position among the evangelical denominations. In the opinion of the Apostle Paul the resurrection of Jesus was a fact of fundamental moment to Christianity. Paul wrote: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

"The empty tomb of Christ," says Pressense, "has been the cradle of the church, and if in this foundation of her faith the church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say, not of a man, but of a religion."

The Religious World.

Santa Cruz secures the State Christian Endeavor Convention for 1902.

Governmental education in India is neutral, resulting in agnosticism and infidelity, writes a missionary.

The Rev. Dr. Joseph Parker of London is reported as having said that it is cruel to expect any man to preach twice in one day.

A missionary in Siam says that the rulers welcome the Christian missionaries, and that all the governmental agencies are favorable to Christianity.

The London Missionary Society employs 460 missionaries. During the fiscal year recently ended they made 2,400,000 calls and conducted 130,000 meetings.

The Epworth League Convention will be held in this city from July 18th to the 22d. On account of this convention the Pacific Grove Chautauqua will be later than usual this year, beginning July 23d.

Dr. Joseph Parker's method in sermonizing is "extemporaneous speech after long and critical thought." With not a few ministers it is extemporaneous speech without the long and critical thought.

In a good editorial note on the teachings of Mrs. Eddy, Dr. Dowie and Professor Herron, the Christian World says: "In regard to this whole tribe of erratic religionists, we may yet note that it is proving out, as ever in all history, that a departure from the simple, traditional, historical understanding of the teachings of Jesus Christ and his apostles as commonly accepted by the Church has resulted in either moral obliquity, or intellectual delusion, or spiritual pride and confusion, and frequently in all three combined."

The Methodist Protestant, noticing the recent General Conference of the United Brethren, compliments the church as follows: "It is one of the most vigorous denominations, and, so far as we have heard, none of their number have been seduced by the scholarship that preaches a gospel of elimination in the churches. They accept the whole Bible, and hold it as God's revelation of himself to a sinful world. We honor them for their orthodoxy, and rejoice with them in the blessings that the great Head of the Church has bestowed upon them in the prosecution of their work."

The Bystander.

Redwood Sketches.

The best book to read is the book of nature, which can be read only by experience. It is better to say that experience is the chief volume in the library of the world. That which makes the Bible so strong and inspiring is its life, its vital relation to the actual experience of the soul of man and the life of God. All literature is simply life translated into words. What men need is not more books about life, but more life at first hand. Andrew Carnegie endows libraries, and one would naturally suppose he would sit down and take some of his own medicine and devour some of the thousands of books he advises others to read, but, on the contrary, he devotes himself to seeing, hearing, living, knowing. He travels. Why shouldn't he endow a university of travel and give the world an opportunity of living more deeply and earnestly---

"Yes, life of which our nerves are scant;

Yes, life more life, for which we pant."

A wise teacher has recently announced what we all know, that people read too much and think too little. He is right. What the average mortal needs is the power to see, to hear, and to feel. It is more important that we see this beautiful world than to read about it. The latter is an expedient, the first is a duty and a privilege—a constant inspiration. He lives best who touches life at the most points and comes in contact with forces and facts actually, not theoretically. It is better to live as Seton-Thompson has lived than to read the report of his living as it comes to us bound in calf. To get back of the thing photographed to the thing photographed, back of the book to the life recorded in the book, back of the color to the spirit of the painting, is the true purpose of living. It is better to eat apples than to study the nature of apple trees.

The Bystander believes, therefore, that the reportorial theory of life is not true theory, that we cannot live truly except as we dip our cup down into the original springs of experience.

Nature and Man.

It is a well established fact that this world cannot be thought of apart from man—that is, man as an integral part of nature. The nearer to nature he lives the more of a man he becomes. Man is the key of the world, the logical interpretation of nature. For man the redwood grows up like a spire, pointing from the rolling cathedral of the skies, for man the brook flows, and the sun sets, and the rain is flung across his fields. "The song of the morning stars is unheard," says Dr. Gordon, "until the sons of God appear and answer it with their shouts of joy." This quotation from "An Epoch for Faith" recalls appropriately one of those fine Emersonian figures of speech, with which Dr. Gordon expresses himself so felicitously. Writing on the relation of nature to man he says: "She is the organ behind the choir. Her form, pipes, stops, order and compass bear witness to the cre-

ative spirit of man. She is something in herself, no doubt, but her elemental energies have taken this grand musical shape largely in response to the genius of humanity. Even when nature has been built into this great supporting instrument, she is dumb without the magic touch of the human musician. * * * Without man nature is but crude possibility; with man, she attains to order and definite reality."

The Moods of the Forest.

There are moods in nature which correspond with the moods of man. Therefore, the best writers have used these words to express the feelings of the soul. Tennyson sees the waves break against the shores of England, and they express the terrible sorrows of his mind as they break, break, break. He sees 'the last red leaves of autumn whirled' away, the sunset and the dawn, and they match some experience in his life. Nature is always interpreting man and man is always interpreting nature. The clinging vine, the moss-covered rock, the solitary forest, the light on the hills, the crashing storm, the long mountain trail, the majestic mountains, all have a certain personality, a temperament, or disposition, a mood which meets and satisfies our deeper feelings. Men call it poetry. It is correspondence between nature and man, and there is no book so replete with such learning between the inner and the outer world as the Bible.

Quiet Corner Notes.

By W. N. Burr.

A recent Sunday spent with the Redlands church was a day of delight. If it were not too suggestive of the punster's trivial trade I should, without hesitation, mark that Redlands Sunday as a red-letter day, indeed. One of the delights was the privilege of breathing the Congregational atmosphere. In very many of our western Congregational churches there is not much Congregationalism. If not the nations, surely the denominations, of the earth often finds ours a convenient fold in which to gather together, and sometimes a Congregational church has in it scarce a soul to the manner born"; and if a veritable "Pilgrim" does happen along he occasionally droops a little with homesickness.

There are Congregationalists in Redlands. Mention The Pacific and they know you do not mean the ocean. Speak of "The American Board" and they know you do not refer to the product of an American saw-mill. In speaking of the church which they attend, and of which they are members, they say "we," "our," "us." Their traditions and thought-habits are Congregational. One trained in the church of the Pilgrim faith feels when among them that he is with men and women of his own household.

It was comparatively a quiet Sunday that I spent with these good people. It was not a special occasion, so I saw them at their best; for I think we are at our best when we are just our ordinary selves, with time to be homey and unruled. Their pastor, Dr. Williams, was not so fortunate that day as I, for he had been called to Corona to preach the High School "baccalaureate," so he had to endure the excitements of a special function.

But little more than twenty years ago the only religious service held in the territory now known as Redlands was "a mid-week cottage meeting, moving from house to house among the dozen scattered families on a tract three miles by six." Now there are many churches on that ground, the Congregational church having a membership of nearly four hundred. A growing city of elegant homes has taken the place of the old

sheep pasture, and an enterprising people who were able to draw the President of the United States to their town on his recent visit to California are building a community in righteousness, that is proving the truth of the apostle's statement that "godliness is profitable"; for while Redlands has its unrighteous elements to deal with, the dominant sentiment is well set in the way of morality and uprightness; and the fine churches and tasteful Y. M. C. A. building testify to the presence of citizens of wealth and culture who are not disobedient unto the heavenly vision.

Corona, Calif.

Delightful Moments on Delectable Mountains.

By Doremus Seudder.

Back some ten miles or more from the west bank of the Hudson river, opposite Poughkeepsie, lies a small range of mountains bearing the name of Shawangunk (pronounced Shongum). Way off in past geological history they were squeezed up above the waste of waters among the first of earth's rising ground. Formed of toughest conglomerate they tend to mount in steep sides with bold precipitous bluffs and jagged narrow valleys, all clothed in richest verdure. Nestled amid their very summits lie the twin lakes, Mohonk and Minnewaska. Many years ago Mr. A. H. Smiley penetrated the wilderness, gazed in wonder upon these beautiful mountain tarns, and telegraphed his twin brother, Mr. A. K. Smiley, to come and view the land. Without further parley the two purchased the whole region and began the work of transforming it into one of the most glorious parks on earth. Rumor has it that before the Biltmore estate was planed its owner offered a princely fortune to the Smiley brothers for their mountain holdings, but in vain.

And well it is for the world that the property is not in the hands of the Vanderbilts. For what these Quaker brethren own is not held for themselves alone, but for their wider human brotherhood. Here they maintain two summer homes—for such they are rather than hotels—whither thousands resort every year for rest and recreation. The Mohonk Lake Mountain House is the most successful vacation hostelry in America. Notwithstanding gloomy prophecies, year after year, it grows in popularity with the ban placed upon all alcoholic beverages and all Sabbath desecration. No disturbing labor problems ever invade this lovely region, for the code of the Nazarene is supreme there and the humblest helper feels himself a part of the great co-operative family.

The hospitality of Mohonk is world-wide. For more than twenty years Hon. Albert K. Smiley has called together every fall several hundred friends of the Indian, has entertained them in regal fashion, and has set them to work discussing what our Government can do to transform the red man into respected and self-respecting American citizens. These discussions have been formulated into annual platforms and in these discussions and platforms Congress has again and again found the data for its Indian legislation. The Mohonk Indian Conferences have done more for these wards of the Nation than any other agency.

Six years ago Mr. Smiley determined to inaugurate a second enterprise of like nature, choosing for the object of the new series of Conferences the question of international arbitration. This subject necessitated a wider personnel, but that was no bar in the mind of such a master of organization as the proprietor of the Mohonk paradise. Invitations were sent broadcast over the United States and into other countries to carefully selected men and women, and in June of 1895, the new project was

successfully launched. To learn what the results of the seven great Conferences have been, one must read the printed reports. Suffice it to say that these form an invaluable record for every one interested in the supplanting of war by peace among men.

The Seventh Conference, which ended its deliberations on May 31st, was one of the most remarkable of the whole series. The members numbered some two hundred or more. The topic was direct and practical—"Given the Establishment of the Permanent Court of International Arbitration—What Next?" The discussions were intensely interesting and the platform most suggestive. Among the speakers were Dr. Trueblood of the American Peace Society, Prof. John B. Clark of Columbia University, Hon. Everett P. Wheeler of New York, Chief Justice Stiness of Rhode Island, who presided, Rev. Dr. Edward Everett Hale, Commander Wadham, U. S. N., Pres. Taylor of Vassar College, Dr. Josiah Strong, and a number of others prominent in business, law, politics and religion. Out of the mass of information and suggestion there crystallized the following:

First. The world's commerce, which is weaving the interests of all people so closely together, finds its greatest menace in the possibility of war. Without any special propaganda international peace will, in time, be guaranteed by the cementing power of human industrial relations. If, however, the business leaders in all nations can be aroused to activity, there is no question that this consummation will be reached within the near future. Dr. Strong, with masterly power, showed how the increasing industrial competition between the United States and the countries of Europe must necessitate the abandonment of the costly policy of maintaining large standing armies and navies. The mighty economic forces at work among men are all on the side of permanent peace. The first duty of the haters of war is to bring all their energies to bear upon the men who dominate the world's commerce. Get them to use their vast influence with their governments to secure the submission of every international dispute which diplomacy can not settle to the Permanent Court at the Hague. Steps were taken at the Conference to secure this end here in America. The Executive Committee was made permanent; funds were subscribed to engage an able press agent and Mr. Smiley generously offered to provide a Secretary. Next year it is hoped that a large number of financiers of national reputation may be induced to attend the Conference.

Second. Our Government has now on hand several questions with Canada, which have proved a source of friction. It is proposed to use all the influence possible to induce the two powers to refer those disputes for adjudication to the Hague Court. Public opinion is now invoked in support of this endeavor.

Third. The forces of organized labor the world over are a unit in opposition to war, and justly so, for the industrial disturbance induced by hostility always causes widespread suffering among wage-earners. The active co-operation of all labor unions and of all unorganized workingmen is solicited in favor of the policy of appeal to the Hague Court instead of resort to arms. The widely known champion of labor, Henry D. Lloyd, was a welcome guest and speaker at Mohonk, and it is expected that in future Conferences other trusted and responsible representatives of the wage-earners of America may be present. Thus it is proposed to unite all the forces in the commonwealth in this movement to substitute reason for brute force in all international relations.

Fourth. The Court at The Hague, though ready for

business, is as yet idle. The first desideratum is to make use of it. There are many citizens and corporations in the United States that have claims against other nations. Why not bring these claims before the International Court? Such was the suggestion offered by Hon. Everett P. Wheeler. He backed it up by stating that he had advised several of his clients to take this course. Not many lawyers have the opportunity to urge such action, but those who are able to do so are solicited to aid the cause of peace by inducing clients whose public spirit and love of humanity are sufficiently great to make use of The Hague Court in adjudicating their cases. Once let its machinery be set in motion and it will not be long before that august body, like our own National Supreme Court, will build itself up in the respect and affection of the whole world.

The Relation of Men to the Higher Life of Humanity.

II. What This Relation Is.

By J. Newton Brown.

What is it in the home? I know that the frequent necessary absence of some fathers limits their opportunities of developing an ideal family life. And I do not refer to exceptional cases like these when I raise the question, How many fathers neglect to worship God with their families and leave all of the religious instruction of their children to their wives and to the teachers in the Sunday-school? No one can tell how heavy are the heart-burdens carried by some Christian wives and mothers, who are left to struggle alone for the higher life of their families. In many instances the spiritual tone of family is lowered for lack of the father's leadership in things high and noble. Who can estimate the loss which is sustained, but is not yet realized, by the growing boys whose ambition is to be like father? The boys need an ideal and an influence which the best of mothers can not furnish. For better or for worse, the boys look to their father as their leader.

Again, how stands this matter in the church, whose special aim is to promote the higher life? What is the relation of men to the church and its manifold activities? The fact is that churches have on their rolls only half as many men as women, and the disproportion is still greater between the men and the women who are active in church work. Among the teachers in most Sunday-schools and the members of adult classes there, not more than one-fourth are men. In many places the proportion of men is no greater at the mid-week service of the church. In most churches few of the men can be depended on, even in a time of special evangelistic effort, to go after the unconverted that they may bring them to Christ. With their outlook upon national and international affairs, the men in the churches might be expected to take a special interest in that department of church work whereby it enters the field of patriotism and world-wide philanthropy—in the department whereby it makes itself felt as a saving power, not only in the needy parts of our own country, but around the world. We should expect the men to be especially active in missionary work and in keeping alive the missionary spirit. But are they so? Where are the men's missionary societies?

Once more, what is the relation of men to the higher life of the community? They touch elbows with the masses upon the streets and in places of business. They know what others are doing and thinking. They are so situated that they can exert a wholesome influence just where there is the greatest lack of it. Such is their acquaintance and influence in the community that they can render efficient service in the promotion of temper-

ance and social purity and all forms of civic righteousness. In how many places are they doing this? How many towns have temperance organizations in which the men take a leading part? In how many are the men as forward as the women in demanding the enforcement of laws for the suppression of intemperance and vice? In what community are the men as active as the women in promoting any moral reform? How many women, having waited in vain for the leadership of men in reforms which most deeply concern the welfare of the community, have been constrained to exchange the quiet of domestic life for the lecture platform! How bravely have these women stood in the gap where the men were wanting! And they have accomplished much, but they could not do the men's work for them.

Now it is only when we remember the leadership which God has committed to men that we can understand what it means for so many of them to be doing little or nothing for the higher life of humanity. It means that they are shirking a high responsibility from which they cannot escape. It means that they are neglecting a great duty which no others can perform so well. If this failure were not so common—if the evil were not so great—it would alarm us; but we come to take it as a matter of course; we expect it to continue as though it were the normal condition of society. Yet, it is a failure that must always weaken the social forces which make for righteousness. In such a complicated machine as society, one cannot tell how much harm may come from the lack of adjustment in some minor part. But in this case one of the main wheels is out of gear.

At this point the question arises whether the present conditions are likely to improve when those who are now boys take their fathers' places. There is hope of improvement in the young people's societies. But how many of the young men and boys belong to them? How many of the so-called young people's societies are practically young women's societies? The Sunday-schools are doing much for those who attend them regularly, but what other members so soon drop out of the Sunday-school as those who need it most—the older boys? And do not most of the boys likewise drop out of the public schools before they complete the high school course? What sort of preparation are those boys making for the responsibilities of manhood? How many boys are to be seen on the streets smoking cigarettes? Where is the community in which there are as many clean, high-minded boys as there are girls of this sort? Surely, there is enough in the present condition and tendencies of boys to make us very serious when we reflect that the boy of today is "father to the man" of tomorrow.

Concerning Country Pastors and Possible Pamphlets.

BY CHARLES H. SHINN.

This is a large subject. Let me therefore begin by explaining that my chief object is to call the attention of thoughtful laymen in our country churches to a neglected field.

A successful minister becomes an important part of his community and is called upon for many public addresses as well as sermons. Some of his writings become widely known, are talked of, reach larger circles, and yet are never printed. No one thinks of it; and the country pastor is too modest, or cannot afford to publish at his own expense. Thus it happens (unless some sensible layman helps) that very valuable local work is too soon forgotten.

The remedy, of course, lies in the publication, at small

cost, of occasional pamphlets, in limited editions, by those church-goers who feel drawn to this work. It is to be noted that very few pastors have time or means for publishing books, and that few newspapers any longer print sermons in full.

Pamphlets have an especial place in libraries and homes. They always will constitute a very important mode of publication. The once numerous sermons of Colonial and Revolutionary times, and of the great anti-slavery struggle, are now among the most precious possessions of libraries. These were, in many cases, the mere local utterances of country pastors—they have become weighty historical documents. The best utterances from our country pulpits, if put into print, will help those who come after us to better understand this period, which is in no respect less interesting or less important than those which have gone before it.

Certain timely sermons and addresses of every faithful pastor are felt to "strike home" and to do especial good in the community. This is the thoughtful layman's chance; he can look about and see whether the small sum necessary to print a short sermon cannot be obtained.

Such pamphlets should be printed "at home." In other words, they should have the local "imprint." Preferably the edition should be small—one copy for each of the congregation, some for the pastor, and fifty to put away for a purpose to be hereafter explained. Such an edition might properly be numbered, and the imprint might, if preferred, say, "Printed but not published" (which makes it a "private print" at once); "— copies, of which this is number —." The local and personal element may properly be emphasized throughout. It is not a pamphlet for sale; it signifies close relationship and affection.

Everything should be plain, simple and inexpensive about such a pamphlet. In size it should usually be an octavo. The cost of publishing, if estimated by a local newspaper man, will be found quite attainable to modest purses. Twelve or fifteen dollars will print a short sermon for a small congregation and twenty dollars will go a great deal further.

The fifty copies to be put away, as previously noted, should be kept until other sermons or addresses have in like manner become pamphlets. Then, in the fullness of time, fifty bound books, containing, say, a dozen picked sermons and addresses, can be produced, thus giving the pastor a new pleasure and enabling some such publications as The Pacific to have a copy for review. The pamphlets forming these books should be left untrimmed and bound with their covers on. The pastor's autograph might fitly appear in each. Of course, every member of the congregation, by saving separate issues, could bind up a similar volume. Even if no volume of local sermons ever materialized, the circulation of some of a pastor's best productions would broaden his usefulness and stimulate him to renewed efforts.

It may be said by some readers of this brief paper that such pamphlets, once published, can be sold at ten cents each to the congregation, or put in the book stores. Not at all. Times there are when books and pamphlets may fitly be sent to the salesman; but what I now have in mind is the affectionate resolve of those laymen in all our country churches, who can afford at times such self-indulgence, to print the one, two, or three hundred copies needed in such cases as this, as a privilege and happiness. And why not? Why should not the students of the future, working in our great Californian libraries, find such pamphlets as these printed at Niles, Redwood City, Paso Robles, Gilroy, and a hundred other places? It all depends on the intelligent layman.

Jobean Theories of Interpretation.

BY REV. JOHNS D. PARKER, PH.D.

"Difficult of interpretation" is the general verdict of all students of the Book of Job the world over. The difficulty seems to be increased by the great antiquity of the book, for the voice sounds as coming from Sinai rather than from Calvary. The book was written among a people differing in manners, customs and beliefs from those of the Occident. No one knows when or where it was written, or who was the author, although it was written in Hebrew, and the author was probably an Israelite. The book is occupied with a profound and difficult theme, the mystery of divine providence in the suffering of good men, and the treatment of this subject is in the light of ancient philosophies.

Probably Job is the oldest book in existence. When the geologist studies primitive rocks, that were molded before life was introduced into the globe, or the astronomer turns his telescope upon stellar places which seem to have been the workshop of the Creator, before he rolled the worlds into form, both experience feelings of reverence, if they possess a devout frame of mind. It is natural that when holy men of God first spake, as they were moved by the Holy Ghost, their words should stir the heart of Christians.

It is the purpose of this paper to glance briefly at the three theories used as working hypotheses to interpret the book of Job, in order to remove difficulties, and to render the book more intelligible and acceptable to those who really desire to understand it.

THEORY OF REALISM.

There can be little doubt that Job was a real character, that such a man lived in ancient times in the land of Uz. The meaning of the term Job, "he cries," would see into favor this opinion, for names in the Bible generally have some meaning, and frequently, like "Jacob the Supplanter," symbolize character. James also says: "Ye have heard of the patience of Job" (James v: 11).

Still, the realistic theory does not seem adequate to interpret the whole book of Job, for with this working hypothesis alone the book is hedged about with great difficulties. On this theory, where did the Sons of God meet before the Lord, and how could Satan mingle so freely with them, and talk so defiantly to Jehovah, and have such power in the earth? Is it reasonable that such dire calamities should so suddenly befall the children and possessions of Job? There is a strange synchronism between the attack of the Sabeans and Chaldeans, the fire falling from heaven and the wind that smote the four corners of the house, worthy of the best writer of fiction. On the realistic theory Satan must have hustled to make all these events synchronize. The "seasonable earthquakes" of Gibbon could not be mentioned in this connection. Those messengers must have been put in training and held in abeyance to start at a moment's warning to bring the news to Job so promptly. There was too much calamity all at once for the man of Uz, so he arose, after the style of the Orientals, as mentioned by good writers in the East, rent his mantle and shaved his head and fell down upon the ground and worshiped. Why should Mrs. Job lose her faith when women generally have more constancy than men? Is it supposable that Job's friends, who evidently, from their conversation, were notables in the Orient, would sit down on the ground seven days and nights without speaking a word? Men of intelligence and wealth do not generally sit on the ground, and never sit there at night. Then, to talk philosophy to a man in Job's distress does not seem natural. It seems too much like the story of the philosopher who, as death crept over him, and his extremities

got cold, began to philosophize, and said: "Then this is the mystery of death that I have lectured on so often—how wonderful!" Sometimes, in the poets, a hero falls down in battle and dies repeating twenty-four hexameter verses, but he never does this in real life. When a hero is wounded in battle, he generally falls down like any other man, speechless, and is put on a stretcher and taken to the hospital. Does any one suppose that when Kant was dying he went over his Categories, so he would have them fresh in mind when he entered the next world? Patriarchs and philosophers die very much like other men. When Jacob, the Patriarch, died, we are told that he gathered up his feet in the bed, and yielded up the ghost (Gen. xlxi: 33).

That fire falling from heaven and burning up seven thousand sheep has never been accounted for by any meteorologist. The statement would do credit to the best writer with a vivid imagination.

On the realistic theory, it is remarkable how poetic men were in the Old World. Think of three, and finally four men, talking Hebrew poetry to a man who suffered so he wished he had not been born. One would suppose that the boils would have knocked all the poetry out of Job, but they did not. He sat in the ashes, scraping himself with a potsherd, and talked nineteen chapters of Hebrew poetry. Then, Elihu, who was very angry, was very courteous, and waited until his older companions had concluded. Sometimes in real life mad men have been known to speak out in meeting, for mad men often forget the laws of social propriety. Although Elihu was very angry he was still poetical and philosophic. But on the realistic theory the most wonderful thing is the fact that the Lord was also poetical. The speech of the Lord is on the highest plane of inspiration, but the poetry does not seem to be any better than the other poetry. If these speeches were real and made by different speakers, it is surprising that there is no more difference of style. They read as if they might have all been idealized, and put in their present form by the same writer without the aid of a stenographer.

Some one has said that it does not seem possible that the Lord should have become a member of a debating club. Seldom has the divine voice been heard in this world speaking to men. On the Mount of Transfiguration, when Christ was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, there was a divine voice heard, but there were only twelve words, as given in the Greek Testament. At the baptism of Jesus, when the Spirit of God descended like a dove and lighted upon him, there was a voice from heaven, but in the Greek Testament there were only ten words heard. It is most remarkable that God should take part in an earthly discussion, and give Job and his friends four chapters in Hebrew poetry.

Then, is it not remarkable that God should give Job, after his trial, exactly twice as many sheep and camels and yoke of oxen, and she asses, as he possessed before his affliction? It is wonderful that he should have just as many sons and daughters. What became of Mrs. Job? And would not Job mourn the loss of his first children? The second lot of sheep, camels, oxen and she asses seem to have sprung up out of the ground. How easy it is for a good writer, with a fervid imagination, to bring into his narrative new characters and invent new environments!

THEORY OF JUDAISM.

...On this theory the book of Job is simply a work of fiction, without any substratum of reality. Some gifted writer with a fervid imagination idealized the whole book. He closed his eyes and drew on his fancy. Job is

merely a fictitious person. The book is composed of such things as dreams are made of. Persons who hold this theory have a very grave question to answer. Why does the Bible represent Job as a real person, and why is he mentioned with Noah and Daniel? Were Noah and Daniel fictitious persons? Did not the Lord God, as recorded in Ezekiel xiv: 14, know whether Job was a real person or not?

THEORY OF EXPANSION.

According to this theory Job was a real person living in the land of Uz, who suffered a great temptation, and while he was under trial his friends came to comfort him. Some gifted Israelite under inspiration took these simple facts, and worked them up into the book of Job, so that the people of God in all ages might possess an unshaken confidence in God, in the darkest hours of life. When Job fell into the greatest temptation, he did not commit suicide as many foolish men have done, but his faith in God triumphed over all his calamities. Jacob speaks of the divine angel that redeemed him from all evil. Moses sings, "Thou hast led forth the people which thou hast redeemed"; Daniel invokes the Lord, his strength and his redeemer; and Job says, "For I know that my redeemer liveth." Job realizes that there is peace between his soul and God, and he catches a view of immortality. With this theory as our working hypothesis, we can understand every portion of the book of Job. We know that Job was a real person who triumphed over the greatest temptation. We see how the prologue and epilogue were written in prose, and the body of the book in poetry. We can see how the calamities were synchronous. We can understand how Job was covered with boils and sat in the ashes and talked Hebrew poetry. We can understand how his friends sat down on the ground seven days and seven nights and then talked Hebrew poetry to Job in his suffering. We can understand how the Lord talked Hebrew poetry. We need not be told what became of Mrs. Job, for when she did not illustrate the purpose of the writer, he dropped her out of the narrative, as any gifted writer does. We see how natural it was for Job, after his trial, to live one hundred and forty years, and see his sons and his sons' sons, even four generations. The book could not close more beautifully than to tell that Job died, being old and full of days. How much better to adopt a rational theory of interpreting Scripture than to cast away inspired writings that roll like the ocean. The theory of Expansion does not claim any wider liberty in interpreting the book of Job than Christians grant in interpreting the Parable of the Sower, the Parable of the Prodigal Son, or the Parable of the Good Samaritan.

Poison Oak.

W. A. TENNEY.

At this season of the year picnic parties and campers are almost certain to encounter poison oak. Every year large numbers of people of all ages suffer acutely for days as the result of careless or ignorant exposure. A majority of women and children, and not a few men, have never learned to distinguish the poisonous shrub from other bushes. On the Pacific slope we have two shrubs of such a close resemblance that not one person in a hundred would notice the difference. The leaves of both are tri-foliate, like the bean or Virginia creeper, and are waxy and glossy unlike those of any other plant. The leaves of one species, *Rhus rodicans*, are pointed, variously notched and corrugated on the margin. Its habitat is in the forest. It is furnished with rootlets like English ivy, and attaching itself to the bark

climbs to the tops of firs and redwoods. This variety has only a small amount of the poisonous property.

The other species, *Rhus venenata* (gray), or *Rhus diversaloba* (Torry), has "obovate leaflets entire," nearly free from point, notches and wrinkles. In size and shape it is similar to the leaf of the California live oak, but differing in its lighter green and shiny appearance. This, as its name, "venenata" signifies, is the most venomous specimen of vegetation. It makes its home on the open and brushy hillsides, in the gulches and deep ravines, and along the banks of creeks. It has a liking for fences, especially by the roadside, and infests all narrow trails. This variety extends from near the coast line to a high elevation along the Sierra and Cascade ranges. It is not a climber.

All persons are not affected alike by poison oak. Some are complete immunes, and may handle the shrub in any way with as little discomfort as attends the picking of currants, while others cannot ride along the road on a hot day where the brush is ten feet away without, in twenty-four hours, suffering an agony of burning and itching. If the smoke of the burning brush touches a sensitive person, he is sure to receive the poison. We were once close neighbors to a man who could grub out poison oak with no more uncomfortable results than would follow the hoeing of corn, but if his wife thoughtlessly wiped her face on the towel he had used, or handled his clothes for mending and washing, she was sure to suffer from the poison. Such are some of the facts. Now what is the remedy? First, avoid, so far as possible, all contact, or even the visiting of places where the poison abounds. This is not an easy thing to do. My own system is unusually sensitive to the virus. I poison frequently without in any way touching the plant. Nearly fifty years of observation, inquiry, personal experience and experiments ought to fit me to make some helpful suggestions to other sufferers.

Physicians prescribe the standard remedies of their various schools. The allopaths almost invariably prescribe the acetate of lead. In my own case this increases rather than allays the irritation. The lead is a poison itself. The theory is to drive out one poison by applying another. The homeopath prescribes a minute amount of the extract of *Rhus Tox* in a tumbler of water, a tea-spoonful of the water to be taken three times a day, on the theory of the school, "Similia similibus curantur," which signifies by a liberal translation, one hair from a mad dog cures hydrophobia. The antidote goes on the supposition that the poison has entered the circulation and must be removed from the blood by internal remedies. This hypothesis has no facts to support it. The disciples of Mrs. Eddy are taught that the whole matter is an illusion, and neither the poison nor the human body has any real existence. So, while they are trying to down the "mortal mind," they are content to "retain the itch for the pleasure of scratching."

A learned professor in the medical school of Harvard University, after experimenting, concludes that "the poison is a non-volatile oil found in all parts of the plant, even in the wood after long drying." And a botanist in the United States Department of Agriculture at Washington, D. C., adopting the same theory, experimented on his own flesh by applying the extracted oil and what he conceived would be a remedy. Both of these learned experimenters discarded the idea that the poison entered into the circulation. They agreed that it was confined to the surface by the deposit of an oil, and that the oil was insoluble in water, and the remedy must be found by dissolving and removing the oil. Both of

these eminent scholars were in a measure mistaken. The non-volatile oil inhering in the plant could not affect a person unless the plant touched some part of his body. How could a non-volatile oil find its way to a person riding along the street not nearer than ten feet from a sprig of the poison oak? Such cases are of frequent occurrence. Scores of times have I myself been poisoned without any part of my body touching the plant. Gray's Botany states "that even the effluvium in sunshine affects some persons." The oil is volatile, and, separated from the plant by heat of the sun or of burning brush, may be conveyed by the atmosphere and deposited on the face, hands and clothes. This oil, however, deposited, is insoluble in water, and is a strong irritant of the skin of those affected.

The remedy is suggested by the cause. The first step must be the use of what will the soonest dissolve and remove the oil. Alcohol will do it. But I have found that liberal and frequent bathing in a strong solution of sal soda and water and Castile soap will bring immediate relief from the burning and itching sensation. After the oil is removed, there will be eruptions on the surface, and the exposed nerves will still twinge. Give them a good cover. A solution of white shellac, such as can be found in paint stores, if applied to the sore patches, will form an elastic coating impervious to the air. The evaporation of the alcohol will tend to cool the surface while the coating is hardening. This should be applied as often as the irritation returns, several times a day, if need be. Do not use the shellac dissolved in wood alcohol as that is poisonous on the surface. These are remedies which I have personally discovered, after the failure of all others. Nothing is charged for the prescription, and this is not to advertise a patent nostrum. Ladies need not be afraid of the shellac spoiling their complexion. It will cause the face to shine for a few days, and then it will peel off of itself.

The object of so long an article is to give a full description of a plant that causes a vast amount of pain, to show how it acts, and to suggest the most inexpensive, the quickest and surest remedy. Recently two thousand persons went on a Sunday-school picnic from Oakland to Niles Canyon. Poison oak was abundant in the grounds and the environment in all directions. The trails were overhung with it. How many hundreds of children paid dear for their pleasure we have not learned, but we have found some adults who considered themselves immune now scratching the eruptions.

Oakland.

Don't Wait for Your Opportunity.

Make it, as Lincoln made his in the log cabin in the wilderness. Make it, as Henry Wilson made his during his evenings on a farm, when he read a thousand volumes while other boys of the neighborhood wasted their evenings. Make it, as the shepherd boy Ferguson made his when he calculated the distance of the stars with a handful of beads on a string. Make it, as George Stevenson made his when he mastered the rules of mathematics with a bit of chalk on the sides of the coal wagons in the mines. Make it, as Douglas made his when he learned to read from scraps of paper and posters. Make it, as Napoleon made his in a hundred important situations. Make it, as the deaf and blind Helen Keller is making hers. Make it, as every man must who would accomplish anything worth the effort. Golden opportunities are nothing to laziness, and the greatest advantage will make you ridiculous if you are not prepared for it.

—Success.

The Sunday-School.

BY REV. F. B. PERKINS.

Review.

Lesson XIII. June 30, 1901.

The Epic of the Risen Christ.

So the studies of the past three months might be designated. From the empty tomb of Joseph to the throne of universal dominion we have been steadily carried forward, through scenes dramatically arranged for illustration of the lofty theme of the glory of the risen Lord. The entire series forms a cumulative argument for the supreme divinity, the true humanity, and the all-sufficient grace of our Lord Jesus Christ.

1. The Resurrection a Demonstrated Fact.

This was the first point to be secured. It is the citadel of Christianity. The foundation truth of the gospel is that Jesus, "who was delivered up for our trespasses, was raised again for our justification." (Rom. iv: 25.) Salvation hinges upon this. It was the underlying reason for the apostolate, that there should be a body of men to serve as witnesses of his resurrection (Acts i: 22). It formed the staple of the first Christian teaching and preaching—as witness the book of Acts and the apostolic writings.

This emphasis, moreover, is grounded in the nature of things. For, if Jesus were indeed what he claimed to be, then death *ought* not to have dominion over him. He must come forth from his conflict the Conqueror of death; else he could not conquer death for others. In the words of St. Paul: "If Christ hath not been raised your faith is vain; ye are yet in your sins" (I Cor. xv: 17).

It was all-important, therefore, to establish this fact at the outset, beyond a peradventure. And the manner in which this was effected was characteristically thorough and complete. Thus we had first the way prepared, by the demonstration of the empty grave. Then, when this had been sufficiently observed and explained (Lesson I), there followed his personal appearances; each one under conditions best of all fitted to set forth the great fact, in its spiritual as well as its material aspects. From his first manifestation to Mary Magdalene, through all intermediate stages, to the revelation of the new heaven and the new earth, each one was not only a demonstration of the central fact, but a lesson, too, upon some important point connected therewith; as, e. g., in the case of Mary Magdalene, of the changed relations under which their future intercourse must be maintained; or of the travelers to Emmaus, as to the risen Jesus as the fulfillment of the Old Testament Scriptures; or of Peter, that henceforth he and his fellow-apostles must leave their nets and boats, with all that pertained to their former life, and devote themselves to feeding His lambs, and tending the flock of God, over which they had been made overseers.

In this process of development, moreover, there has been a continual exaltation of the spiritual, and a corresponding subordination of the material aspects, of the risen Lord. Compare, e. g., the impression produced by his manifestation to Mary at the sepulchre with that to John on Patmos. Yet both were revelations of the personal Jesus.

So, through twelve inspiring studies, we have observed these infallible proofs of the Resurrection. Not only its certainty as a fact has thus grown upon us, but its related and implied truths have come into clearer

light, and a solid foundation laid for those "strong consolations" which, in the apostolic writings, are made to rest upon it.

2. "This same Jesus," in his essential humanity unchanged, is another glorious fact, of which each new disclosure has afforded fresh demonstration. He whose utterance of her name sent such a thrill of joyous recognition through the heart of the weeping woman, whose manner of breaking the bread made him known to two disciples, and who so tenderly brought cheer and courage to his penitent disciple, is seen again in his treatment of his fiery persecutor, and in that strong right hand which "the Living One," in all his regal glory, laid upon the prostrate form of his disciple. He is still, as of old, the Holy One, "loving righteousness and hating iniquity," the faithful Friend of world-wide sympathy, the watchful Guardian, the Champion of humanity against the forces of evil, and he by whose hand the tears are wiped from every weeping eye. All those gracious qualities in which he showed himself during his earthly ministry have been recalled by these studies of his glorified state. How fully this is true, it were well for each one to realize, by a renewed journey through these scenes, undertaken with this distinct purpose.

3. The permanence of our Lord's relations to the world.

Upon these, too, our studies are illuminating.

(1) They bring him distinctly before us in his suffering. They give us his own interpretation of those sufferings—as sacrifices. They exhibit these sacrifices in their relation to the forgiveness of sins. They show us how all the "beasts on Jewish altars slain" prefigured him, as the sin-atoning Lamb of God; how the mysteries which surround the prophetic announcements of the servant of God are unlocked in himself. They identify him with the priests as well as with the victims; show, indeed, that ultimately these two are identical; that, in its deepest and truest significance, every offering symbolized the offerer's own self; that the entire value of any sacrifice lay in its representative character; that thus the blood of bulls and goats pictured the blood, i. e., the life, of the priest; and the priest in like manner stood to represent the sinful man; that, regarded in themselves, they were good for nothing; only valuable as they pointed on, and prepared the way, for that better sacrifice which Jesus Christ would offer once for all at the end of the ages. It was of him that we studied—our great Priest, the true Mediator between God and man. He was the "High Priest who became us, holy, guileless, undefiled, separate from sinners, and made higher than the heavens"; "who could bear gently with the ignorant and erring." Of him, and of his offering of himself, once, at the end of the ages, we were told. "Wherefore also he is able to save to the uttermost them that draw nigh unto God through him, seeing he ever liveth to make intercession for them." So one apostolic writer pictured him; and then we ourselves were permitted to look upon him, and to hear from his own lips that, by virtue of this suffering, he is "alive forever more and holds the key of death and of Hades."

(2) We have been witnesses of his eternal kingship, too, as well as of his unending priesthood. All authority in heaven and on earth he claims for himself; and right royally does he devote this to the welfare of humanity. That was the significance of the great commission; that the force of his gracious bestowment of peace on the apostles; that, of his reinstatement of Peter. It was as a King that, being parted from his disciples, he ascended to the throne of universal dominion. It was with the

tender grace of royalty that he assumed control of the fiery-spirited Saul of Tarsus, and consecrated him to a service of suffering. And the "one like unto a son of man," of John's apocalyptic vision, was not only clothed in royal garments, but, throughout the wondrous scenes of the revelation exercised kingly functions. Our last view of him, indeed, is upon the throne of God and of the Lamb; constantly served by those whose highest joy it is that they see his face, and bear his name upon their foreheads. The last recorded message from heaven, moreover, is couched in the words and goes forth in the name, of "Jesus." On the heights of Olivet the angels had declared that this same Jesus should so come in like kingly guise as he had departed. Now to the lonely exile on Patmos, he who styles himself the Alpha and Omega takes up the promise, "Behold, I come quickly; and my reward is with me, to give to each man as his work shall be." And so the visions close, with the Royal Priest still and forever more enthroned. The circle is complete, in the return to divine equality of him who counted this not to be a prize; but emptied himself, becoming "obedient even unto death—yea, the death of the cross."

4. The glorious outcome of redemption.

One picture more has been unrolled before us—the happy reunion of heaven and earth, under the lordship of their sacrificial King. A new and better order of things was in store for this world of sin and suffering; purer individual lives; improved social conditions; entire absence of all those selfish schemes which work out in injustices, and oppressions, and discords, and contentions between individuals and classes, and communities and nations; the practical adoption of the law of God, as illustrated in the life of Jesus, for the regulative principle of business and the rule of all life; and, with this, the constant sense of God's presence, love, care and fellowship. The picture painted for us, glowing though it is with oriental imagery, is not too bright for the reality. Nor does its realization demand another world than this. The new heaven and the new earth are just the old heaven and the old earth, renewed by the Holy Spirit of God. The New Jerusalem may be San Francisco, may be Portland, may be any other city or town, whether large or small, where its people live, and labor, and find their pleasure, as God's dear children may and should; where every possession is viewed as a trust, and all one's wealth is valued for the homage it may pay and the service it may render to the holy God, our Heavenly Father.

Has that been actualized anywhere upon the face of this earth? Only in part, as yet, it must be acknowledged. And yet, comparing the state of society today with that of nineteen hundred years ago, we may feel that some progress toward its realization has been secured. The very conflicts which disturb society are such as could not have been precipitated when John wrote his revelation. But the hope we cherish of a complete fulfilment of the promise lies not so much in what we see about us now as upon the vision of the holy city which the apostle saw—descending from God, out of heaven. It is in the prevalence of forces heavenly and divine that we look for the conquest of the world by our Lord Jesus Christ. He shall reign until he hath put all enemies under his feet. Were it not for such sure word of promise one might well despair. Indeed, to an atheistic view of the world, it is not easy to see how any other than a pessimistic conclusion is possible. But for us to whom the risen Lord has been revealed, the outlook is full of promise. "The foundation of God standeth sure, having this seal: 'The Lord knoweth them that are his.'"

Christian Endeavor Service.

By Rev. J. H. Goodell.

Whatever: "I Will Strive to Do Whatever He Would Like to Have Me Do" (John xv: 7—16; Matt.

xxviii: 18—20.)

Topic for June 30th.

A religion without love can never capture or hold the heart. Fear, sentiment, selfish advantage or the pressure of public opinion can never be an adequate motive in the Christian faith. Even commendable actions lose their value as indications of Christian character unless we are striving "to do what he would have us do," because we love him so. Paul puts this in the strongest language when he says: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." There are few things more needed in this age than the culture of a strong, unselfish love. We have generosity, politeness and even heroism; but the kind of love which led Jesus Christ to die for us, and which now leads him to have this pursuing, waiting patience for us is somewhat rare between man and man. The spirit of the age seems to be against it.

* * *

The force of this reference in John is to be felt when we recall that these words of our Lord were spoken against the background of a religion which had become formal, exacting and heartless. All of these phrases ought to be read with these facts in mind. It was the want of love in the soul that could keep Saul a Pharisee of the Pharisees, and as touching the law, blameless, and at the same time exceedingly mad against the followers of Christ, persecuting them to the death. To some of the most attractive of his disciples, Jesus had occasion to say: "Ye know not what spirit ye are of." It required such an overthrow of ideals and such a wrenching of purpose in Saul, the young rabbi, as man rarely experiences, before he was able to write the 13th chapter of his first letter to the Corinthians. Every man is in danger of having a good deal more religion than love.

* * *

It is this danger, into which the mass of the people had fallen, which gives point and significance to all this address of our Lord in these last free hours which he had with his disciples. Because of this he dwells upon union with himself, fruit-bearing, and love towards each other. It was difficult then; it is now, and, for a long time to come it is likely to be hard for men to realize that the actual measure of a man's Christian attainment is to be found in the degree of genuine love he possesses toward Jesus Christ and his fellow-man. It requires a life in constant union with Christ to maintain a love which constantly says: "I will strive to do whatever he wants me to do."

* * *

Obedience is not a good word to associate with this topic. Strict obedience is quite consistent with the absence of love. The sailor, the soldier and the man in prison will render strict obedience to orders or commands with no love. We watch and follow the will of those whom we love with a higher feeling and spirit than that of obedience. Obedience often is tedious; it is wearing. But the service of love is joy-giving; it is recuperative. The one sometimes approaches very near to slavery; the other grows into an inspiration. If we will put the word "obedience" in the place of "love" in the 13th verse of this chapter in John we will appreciate the dif-

ference at once. Obedience belongs to the age and conditions when law is the highest accessible ideal. But love is the proper region in which the disciple of Jesus ought to move.

* * *

Now this is a fair question for every one of us Endeavorers at this meeting: Are we living in that condition of experience when we love our Savior, so that we enjoy studying his will and doing it? There are two tests which answer this question. One is that such as a spirit in us gives a lofty character to the smallest deed. "Whatever" is the emphatic word in our topic. Love is not indicated by the fidelity and alacrity with which we do great things for God or his church; but by the cheerful response we make to the call to unnoticed, out-of-the-way and unrecognized services. "My daughter is a great comfort to me," said the mother the other day, "because she thinks of so many little things to do about the house." It is the Endeavorer who is thinking of so many things to do about the house of God who is giving comfort to the Master.

* * *

Besides this, love is seen in the way we are striving to do whatever he would have us do. One "thank you" from a heart of love is worth more to life than a hundred polite recognitions from a person who took them from a book of etiquette. To speak out of a heart that loves to pray in a spirit that is thrilled and to have a mind full of plans because our affection must express itself towards our dearest Friend, that is Christian life. To grow into such an experience and to give the world such an example is worth all the study, all the church attendance and all the prayer that it requires.

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
	819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge.
	1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. C. B. Bradley.
	2039 Durant avenue, Berkeley.
Home Secretary.....	Mrs. W. J. Wilcox.
	576 East Fourteenth street, Oakland.
Branch Secretary.....	Mrs. H. E. Jewett.
	2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....	Miss Grace Goodhue.
	1722 Geary street, San Francisco.

Mrs. Alice Gordon Gulick sailed the 22d of May from Boston, on her return to her school in Biarritz, France. She was accompanied by her daughter and Miss Charlotte H. Richardson, who will teach in the school. Mrs. Gulick has succeeded in raising only about \$75,000 of the \$125,000 for her American Institute for Girls, but hopes that the remaining amount may still come to aid her in her work for Spanish girls. Let all remember Mrs. Gulick and her work and do what they can to help.

Young Ladies' Branch.

The quarterly meeting of the Branch was held in the parlors of the Third Congregational church, San Francisco, Saturday afternoon, June 1st. The Vice-President, Miss Alice M. Flint, was in the chair, in the absence of the President. Mrs. Emerson of the Third church led the devotional exercises. After singing several hymns she requested that the third chapter of First John be read responsively; this was followed by a few words from the leader, and a number of sentence prayers, and closed with a hymn. The Vice-President called for the report of the last meetings, also the Treasurer's Report. The

Nominating Committee was announced—Miss Gilbert, Miss Goodhue, and Mrs. Fletcher—to report at the annual meeting in August. Mrs. Wheat had written a letter to the members of the Branch, explaining her absence, and enclosing a poem to be read, entitled "Christ's Call," by Mrs. M. F. Rowe, which were both read by the Vice-President. This was followed by a prayer for the special requests contained in Mrs. Wheat's letter.

The next number of the program was a solo by Mr. White, a member of the choir of the Third church.

The speaker of the afternoon was Miss Gertrude Barker, who has recently returned from Madura, India, where she has been teaching for the past seven years. She needed no introduction to the Branch, as she is an old friend, and a member of the Branch from former years. Madura District is a triangular piece of land, which contains numerous idol shrines, arranged around its sides. People can be seen at any hour bowing before these besmeared shrines and idols. In some of the villages can be seen the old forms of devil-worship, from which have come many of the rites performed in the temple-worship.

There are now five hundred girls studying in the schools of this district. There is one hour given to Bible study, and the girls become well-versed in the Scriptures. The whole training of the schools is Christian. Miss Barker closed by asking all of our societies to pray for the missionaries who are in the midst of the work, keeping them always before the Throne of Grace.

After singing, "Oh, for a Closer Walk with God," the Vice-President read extracts from a recent journal-letter from Miss Wilson in Kusaie, Micronesia, which were very interesting. After the closing prayer those who cared to stand to see the curios brought by Miss Barker and to hear her sing several songs in the Tamil language.

Alice M. Flint, Rec. Sec.

Woman's Home Missionary Union of Southern California.

What does the summer mean in your Missionary Society?

This question has brought varying replies:

"It means for us a long rest, and the few who carry the burden of preparing missionary meetings, which only a half-dozen women come to are glad of it."

"Our meetings are kept up as usual, though the attendance is small and irregular, owing to vacation absences. We fear that we should lose the interest, even of the faithful few, if we should stop the meetings."

"We, with the rest of the world, frankly take a vacation, and give up missionary meeting of all kinds. It is a little hard to get started again in the fall, but on the whole this seems the best plan for our society."

"We hold no meetings during July and August, but meet in September for a social afternoon, and are ready for good missionary meetings in October. We think we have solved the problem of how not to have the summer vacation an injury to our work by electing officers and appointing committees at our last meeting in June."

These and other similar answers were submitted to a wise woman for discussion. She says: "The society that holds its regular meetings with undiminished attendance and interest is yet to be heard from, though it is presumed to exist. So the vacation theory seems to be gaining ground, and the problem, varying in degree, is how to make a vacation a help rather than a hindrance to our missionary work."

This problem is really an easier one than it at first appears. Let a vacation be followed by a period of new beginnings.

It is far better to stop, if your meetings call out only those already devoted to missions; their interest will not cease, for they can pray and think and read.

It is better to stop if your meetings are dull, for some one who ought to love the missionary cause may become indifferent if bored to death on a hot day.

But plan to begin again at a definite time, with new courage, new zeal, new faces in your meetings, new voices to tell the story grown so familiar to the "faithful few," but which is a revelation to the newcomer.

In every church there are mines of undeveloped enthusiasm that only need intelligent working to give rich results.

To this end, and because it is desirable to prevent that difficulty in beginning work again in the fall, the plan of appointing officers and committees, especially Program Committees, in June seems to be a good one. A good Program Committee can do fine work during the summer, reading, consulting, thinking, planning, for the next year's work. If by assigning subjects during the summer to different women, especially to those not previously interested, the committee can increase the amount of reading and thinking along missionary lines, so much the better.

"All is fish that comes to my net" is the motto of one intelligent missionary leader, and many others have had the happy experience of finding that when a subject is in her mind many valuable helps appear from unexpected sources.

Some societies use mite-boxes during the summer months, asking their members to share the summer indulgences with the work, and many a glass of soda water sends its champion nickel in that direction.

All this goes to prove that a vacation from missionary meetings should mean not less but more missionary reading, studying, praying, giving and renewed interest and enthusiasm when the summer is past.

MONTHLY PROGRAM.

Subject, "The American Highlanders."

1. Devotional.
2. "The American Highlanders." Two-minute sketches given in the first person, by three individuals, on the following subjects: (a) "Our Antecedents"; (b) "Our Location, Population and Condition"; (c) "Our War Record, Revolutionary, Civil and Spanish."
3. "Social Peculiarities, Feuds and Religion."
4. The A. M. A. Work, shown by readings from (a) "A Highland Parish"; (b) "A Story of the Mountains."
5. "The Highlanders in Fiction" (Five-minute paper).
6. "Among the Southern Highlanders" (Illustrated article in Congregationalist for June 1, 1901).

For programs, leaflets and literature on all Home Missionary subjects, send to Mrs. E. C. Norton, Claremont, Calif. All supplies free of charge.

Northern California,

BY HARRY PERKS.

The recent occurrences in Modoc county should draw the attention of the larger mission societies to the religious needs of these northern counties.

It is not that there are no churches. There are church buildings, in which spasmodic efforts are put forth. They will have a pastor for a few months, then the work will be practically given up for a time.

There are ten small towns, eight church buildings and only two pastors—one M. E. and the other Southern Methodist.

Instead of less, as seems apparent at this time, there should be more aggressive work in these frontier coun-

ties. The question should not be, "Does it pay?" but "What is the duty of the churches to those living far away from the larger centers?

We know it is hard for a minister, with his family, to live and work in these fields. Religious worship is not made the thing of first importance; yet, there are always some who are more than anxious to attend the "means of grace." That these may be poor should not cause them to be deprived of the preached Word—yea, the more necessary is it that "the hungry should be fed."

Yet, to do his duty, the minister must be a witness, and look elsewhere for his support. He must be upheld and perhaps entirely supported from other sources until the work is established. His success or failure will not be known (it cannot be judged from a distance) until the last "great day."

The towns and villages are small. The people, generally speaking, are indifferent to the claims of religion, and the ideas disseminated by travelling preachers are very strange indeed. Still, continual, well sustained effort will, in time, bring reward. From these counties still come the "Macedonian cry." It is a Christ-call, to fields hard, discouraging, isolated, unremunerative. Still, God's fields, God's people, for whom gospel work should and must be done.

Adm.

The Sunday-school Work.

The Superintendent of Sunday-school work for Central and Northern California has been exceedingly busy in a very pleasant way the past two months attending Children's Day exercises. Every Sabbath beginning with the first one in May has been filled in this way. The Society's program has been used in most places, and rendered in a delightful manner. The contributions so far have been larger in almost every instance than last year. This is very acceptable and greatly appreciated, for more money is to be expended in extending the work. A missionary has been appointed, Rev. R. C. Day, who will make his home in Sacramento, and work in the northern part of the State. The field of Northern and Central California and Nevada offers many opportunities. Some counties have not been visited or touched by the Sunday-school workers. These will now receive attention and schools will be organized.

The Superintendent, besides attending Children's Day exercises, has planted two new schools during the month of May—one at Yankee Hill, which will be cared for by Rev. J. A. Benton, pastor at Cherokee. Mr. Benton will meet with them regularly in the afternoon Sunday, having to travel about seven miles, and will give regular services to the people. This will stimulate an interest. The other school was near Lodi, at Harmony. The most cheering reports come from it of a large attendance and a growing influence for good. Very few of our schools organized have fallen asleep. The large majority are alive and growing.

Many of the mission schools have observed Children's Day, one of about forty members sending in a very large contribution. The Superintendent wishes to express through The Pacific his appreciation of all that has been done by all the schools.

A funny old man told this to me
('Tis a puzzle in punctuation, you see).
"I fell in a snowdrift in June," said he,
"I went to a ball game out in the sea
I saw a jelly-fish float on a tree
I found some gum in a cup of tea
I stirred the milk with a big brass key
I opened my door on my bended knee
I ask your pardon for this," said he,
"But 'tis true—when told as it ought to be."

Church News.

Northern California.

Scotia.—Rev. O. C. Howell began work here as pastor June 2d.

Stockton.—On the occasion last week of the twelfth anniversary of his pastorate in Stockton, the Rev. R. H. Sink was tendered a reception.

Sebastopol.—The resignation of Rev. C. C. Kirtland, which was presented Sunday, June 2d, came as a great surprise to the church. Mr. Kirtland has been pastor for four years, and has done an excellent work. But he feels that, with the erection of the church building, his work is done, and he wishes his resignation to take effect within three months. The Times says: "On many occasions the members of the congregation have been complimented on having such a zealous and affable worker for their pastor. Mr. Kirtland is a young minister of sterling qualities and is very popular with every one, regardless of creed. He will be missed from Sebastopol."

Tipton.—Last November Deacon George A. Meade, who was a corporate member of the Copperopolis, Tulare and Tipton churches, died at the advanced age of 74. He carried many a burden in the planting and up-building of these churches, and many a weary pastor has been cheered by his generous hospitality. Mrs. Mead remains as a faithful member of the Tipton church.

Woodland.—This work, under the direction of Dr. W. E. M. Stewart, has begun to show a pleasing growth. Like all run-down churches, it took much time to instill into the minds of the people the idea of hopefulness. The progress was slow, very slow at first, but at present is very promising. The congregations in the morning have become large enough to be a credit to the size of the membership, while the evening preaching service, which had been abandoned, has so won the favor of the people as to call for a larger number than even in the morning. Many new faces are seen from time to time, and some of these are taking hold of the church work with real interest. The number of men at the evening service attests to the fact that good, strong gospel preaching has not lost its power as an attraction to call out men of affairs. The benevolences are increasing also, which is a hopeful sign of inward growth. The children's day exercises on June 16th were largely attended and a handsome offering was made to the society.

Grass Valley and Nevada City.—Children's Day was observed at Nevada City and Grass Valley Sunday, June 16th. The services were held in each place in the evening. The program was greatly enjoyed in both places. The Superintendent of the C. S. S. & P. S. spoke at Nevada City in the morning. The church was splendidly decorated for the evening service. The Children's Day exercises at Grass Valley were beautifully rendered. The church was festooned with evergreens and flowers, and the people showed their appreciation by filling the house to the sidewalk and many had to go away. Some improvements are being made on the church, the most noticeable being the paint, which makes the church look like new, and the new sidewalk, which adds greatly to the convenience of the church-goers. They are improving also at Nevada City. The fence about the church has been torn away, and the lot is to be terraced. There is some talk also of enlarging the building. This plan will undoubtedly be carried into execution some time in the future, as it will be needed to accommodate the people who crowd the church on Sunday evenings.

Southern California.

Avalon.—Interesting Children's Day exercises were held June 9th, after the most successful half-year in the history of the Sunday-school.

Los Angeles, Vernon.—The address of Rev. W. P. Hardy while absent will be Nelson, N. H. Mr. Hardy and his wife are greatly beloved by the people here, and they freely assent to the absence for a time with the hope that Mrs. Hardy may return in the enjoyment of restored health.

Notes and Personals.

Superintendent Harrison returned last week from Chicago.

The Rev. Dr. Norton of San Diego is spending a few days in San Francisco and vicinity, returning from a vacation trip to Yosemite.

The Rev. J. W. Phillips of Oakland will read a paper at the next meeting of the Congregational ministers of San Francisco and vicinity.

Rev. E. E. P. Abbott of Chula Vista, who occupied Plymouth church pulpit last Sunday, will remain in San Francisco and vicinity a week or ten days yet.

The Oakland Enquirer says that it is hoped that the Rev. J. H. Goodell will be able to take up his course of normal Bible instruction which was so successfully conducted by him during his former residence in that city.

An evidence that the work in the church at Lincoln is advancing under the leadership of the Rev. F. M. Washburn is the fact that a recent benevolent offering was 300 per cent larger than the offering for the same purpose last year.

Rev. Geo. Allchin, for nineteen years our missionary in Japan, arrived with his family last week Thursday, and went East on Monday of this week. The condition of Mrs. Allchin's health required the furlough. Mr. Allchin has made quite a remarkable use of the lantern in his evangelizing work in Japan, drawing audiences ranging from hundreds up into the thousands.

The Congregational church at Petaluma has adopted resolutions expressing deep regret at the severance of the pastoral relations between it and the Rev. J. H. Goodell. We quote in part: "As a church of Christ we acquiesce in the Divine will, and sacrifice our personal preferences for the welfare of a sister church. * * * We have seen in his life the exemplification of the blessed truths he has so faithfully preached, and we have been greatly strengthened in our faith and in those graces so essential to the Christian life."

Twenty-five years ago the Rev. Joseph Rowell, who is pastor of the Mariners' Church in this city, united in marriage his son, Joseph Rowell, and the young lady of his choice. Tuesday of last week, in the same place where the marriage ceremony was performed twenty-five years ago, he united in the same holy bonds his grandson, J. Arthur Rowell, the offspring of that union, and Miss Grace M. Miller of Santa Rosa. The bride and groom of twenty-five years ago were there also last Tuesday and renewed their vows. Mr. Joseph C. Rowell is librarian of the University of California, and his son, J. Arthur Rowell, is his assistant. The Rev. Joseph Rowell came to California about forty-five years ago, and for more than thirty years has been pastor of the Mariners' church, doing a grand work all these years

among the sailors. His ancestors came to this country nearly three hundred years ago, and always there have been in the families none but upright, God-fearing men.

The year book of the Central Union church of Honolulu for 1900 shows a net gain in membership for that year of 132. The admissions were: On confession of faith, 77; on reaffirmation of faith, 24; by letter, 49. Total, 150. The membership on the 1st of January was 788. The total expenditures for current expenses and benevolences were \$23,658.61. Writing concerning his helpers, in his annual report, Rev. Dr. Kincaid, the pastor, says: "Miss Yarrow has done the work for which she was called, and has done it efficiently, unstintingly and well. She has proved herself simply invaluable to the pastor in looking up strangers and in bringing them to his attention, and has been instrumental in bringing many into the membership of the church." The Central Union church was organized in 1887, a union of the Bethel Union and the Fort Street churches giving it a membership of 337. The first pastor was the Rev. Dr. E. G. Beckwith, once pastor of the Third Congregational church in this city. Dr. Beckwith resigned in 1894 and was succeeded by the Rev. D. P. Birnie of Boston. The present pastor, the Rev. Dr. W. M. Kincaid, took charge in September, 1898. The church building, costing \$129,194.35, not including the movable furniture and the organ, was dedicated December 4, 1892.

Acorns from Three Oaks.

Aloha.

THE OREGON SCHOOL MARM.

She was going out to the Dennis Ranch on Klamath Lake, one of the sweetest camping places in the Northwest. All things considered, I count it the richest find for a fisherman and a hunter I ever struck; and I have struck many.

But she was not on a hunter's errand. No rifle slung across her shoulder. She had no blood in her gentle eyes for a mountain lion. She was not after such a thirteen-pound trout as Superintendent Harrison helped Beth Scudder pull from the cold waters. Nor did she know the music of the Dennis hounds on a warm trail. Her errand was of her peaceful vocation. She aimed only to teach the young iders of these charming little web-feet how to shoot and to give the young shooters of Saturday holidays all the bright ideas she could in five days a week of school-teaching. But the way was long and as night came on the road grew blind. There were no sign-boards at the cross roads. Almost as quick as we can write it the night came down on her. Where was the C. E. knight who should guide the little lady to the waiting fire and welcome? He was in camp somewhere in comfort. He had a guide, or there were three or four of him, who might camp together in safety and defy the mountain lions and the thieving coyotes. What did this little school-teacher do? She had not met her match, or if she struck it it was blown out by the back breeze. She alighted from her horse and stood by him all night on that lonely road and waited for the morning. I am sorry for her. Are you not sorry, too? Twenty rods away from her was a camp of lumbermen, who would have stabled her horse and given her chivalrously the best the camp afforded, had they had hint of her distress. If I ever see her, and I may, I'll ask her why she did not cry out for help, in hope some passing boatman or silent hunter might have helped her. If you think I magnify the loneliness and terror of such a night, ask Cephas Clapp of Forest Grove, who can fill in the par-

ticulars. He has heard the story of that night of darkness.

FIVE NIGHTS IN THE SNOWDRIFTS.

The yarn I spin next I would not venture had I not Cephas Clapp, W. W. Scudder and his son Joy, and brave Bert Dennis to vouch for it. We were returning last October from our arduous but successful trip to Crater Lake, where the co-operation of the S. P. railroad and the Fish Commission, supplemented by some pretty plucky perseverance, had enabled us to put Klamath Lake trout into the depths of weird and wild Crater Lake. We had come past our camping place of the night before, at "Bridge Creek," when we met a woman who asked us, with a troubled face, how far she was from Bridge Creek. We told her it was about five miles. We felt sorry for her, for night was coming on and a storm threatened. Of course we did not know but she had husband or brother hunting in the woods near by, or testing the wondrous hook of the famous Anna Canon for trout. We noted her tired, sweating horse and heavy load. But as she asked no aid of us there seemed no other courtesy we could offer her.

Mingled with our playful guessing as to her errand, as to whom she might be—for she was fairly young and comely—was a sincere and manly sorrow for the sure hardship she must meet, for at her cold camp of the night she would be twenty miles from any house. I do not know if we prayed God's angels to guard her, but our camp talk of the mysterious lady did credit to humanity. We slept in a most generous barn at Crystal Creek that night and Rex and I had more pork than we wanted. May as well tell you. My noble dog in the cool of the morning slipped in where the generous Bishop of Washington warmed a warmer nest than mine. When I put my hunter-hand out to give the dear old dog his morning hug I found, not red setter hair, but black bristles. Ugh! Two of us grunted our sense of disturbance. But I wander from the heroine of the snow storm. We have tried to discover her identity in proper human curiosity, to learn how she fared in the five days of storm which covered those wild peaks with a blanket of white. Not until Supt. Clapp learned from the Klamath Lake teacher the story of the long night in which the brave girl stood by her pony on the lonely Klamath road, did we solve the mystery of the Crater lady. The school-teacher of Klamath got hold of the facts, though, perhaps for good reasons, she suppresses the name. We pledged courteous use of that if it were given us. The lady made Bridge Creek—and it was a colder camp than we found—and left it. The storm broke. She took the wild side of the Rogue river at the corners where she should have found a sign-board, and was lost for five days. Her wagon was deep in the snow. She had plenty of food and blankets, and was undoubtedly a woman of resources and pluck, or the exposure would have killed her.

MORAL.

We Parsons pledged each other a "campaign of education" in the matter of sign-boards. As the vacation season is on all along our beautiful Coast, we unite in asking that each party going into the wilderness take a few clean shingles and an ink-bottle and brush, and no matter how rude the lettering may be, make it unlikely that others shall suffer as did these women of Oregon. Brothers Burgess of Auburn and Lucas of Pacific Grove have led their Endeavorers to make a good beginning. "In His Name" we ask others to follow. Do a little good as you go out on the highways of God in his mountains, and your camp-fires will burn brighter and your good-night prayers be sweeter.

Oregon Letter.

By George H. Himes.

The principal church news in this locality this week relates to the Golden Jubilee of the First church of this city. Exercises appropriate to such an occasion began last evening. From the Oregonian's account of the meeting is quoted:

"Members of the First Congregational church were carried half a century back at the meeting held last evening in the lecture-room to commemorate the fiftieth anniversary of the founding of the church. Historical papers were read, and the reminiscences of the members of the church in the early days reproduced clearly the local color of life in Portland at that time and the relation of the church to the small community. To go to church in those days one had to pass along streets with no sidewalks. Those from a distance crossed a rough country with scattered clearings and dense forests. Hardships were endured to worship on Sundays, yet the members were faithful, and the standard of attendance fully as high as in the days of street cars.

"The anniversary celebration was attended by a large number of members interested in the early history of the church. The pastor, Rev. A. W. Ackerman, presided. George H. Himes, the first speaker, gave a sketch of the early history of the church, in part, as follows:

"To review the life of a church for fifty years is no light undertaking. It may well be doubted whether the measure or value of the influence of any given church for that period upon the community of which it forms an essential part can be accurately described by any one having a long personal interest in it. In 1847 it became evident that the prospects of Portland becoming a town were good, and Rev. Harvey Clark and Rev. John S. Griffin, both independent Congregational missionaries, who crossed the plains in 1840, from New England, came in from West Tualatin, now Forest Grove and Hillsboro. Both preached a few times. It can be said without much doubt that the first religious services held in Portland were conducted by these men. The place of meeting was the shingle shop, located in 1844 by William Overton, a rollicking Tennesseean, near the foot of Washington street. This was sold to A. L. Lovejoy and F. W. Pettygrove in 1845.

"Early in 1849, Rev. George H. Atkinson, also from New England, and the first Congregational home missionary to enter the Oregon field in 1848, held two services, one in the shingle shop, with a batten door and shingle blocks for seats, and the other in an old warehouse, the congregation crowding in among the boxes and bales of goods. That building was still in use when I came to Portland on March 12, 1867.

"In 1849 arrangements were made for fortnightly services by the Rev. Mr. Atkinson, the Rev. Mr. Clark and Cushing Fells, and lots at the corner of Second and Jefferson streets were selected, and afterward were deeded to the church by D. H. Lowsdale. In November, 1849, Rev. Horace Lyman and wife, also of New England, arrived from New York, after a perilous voyage of several months. Mr. Lyman was commissioned as a home missionary upon the recommendation of Dr. Atkinson, who had known him in college. After due consideration it was thought best that he should make Portland his home, teach school and divide his ministerial labors between Milwaukie and this place. In 1850 Mr. Lyman decided that a church building was needed, as well as a home for his family, so he began clearing the lots that had been donated. This was heavy work, as it may well be imagined, when it is remembered that they were thickly covered with large trees, as was the entire site of Portland. In addition to this, money had been

raised and his preaching services kept up. Without taking especial account of the difficulties, Mr. Lyman went to work and easily secured \$5,000 in money and lots, but the manual labor and the other necessary labor were too much for him, and he had an attack of the ague. After his recovery Mrs. Lyman became ill. The autumn brought relief, and the family home or parsonage was made habitable for the winter, but the church building was necessarily deferred until another year. That winter (1850-1851) Mr. Lyman had a severe attack of inflammation of the lungs, as a result of exposure, and came near to death. With the advent of spring he rallied, and prosecuted the work of building with such vigor that the church was ready for dedication in June, 1851. The Congregational form of church organization was adopted, and Mr. Lyman was elected pastor. The following manifested, by rising, their willingness to become charter members of the church: H. Lyman, W. P. Abrams, K. Abrams, N. C. Sturlevant, F. Cheney, J. C. Henderson, G. Sherman, Mrs. Lyman, Mrs. W. P. Abrams and Mrs. Skidmore. The total cost of the church was \$6,408.54, and the church incurred thereby a debt of \$1,955.73. The Sunday-school was organized June 2, 1851.

"After the organization the work of the church moved on smoothly. The first new member of the church was S. Warner, who was received on confession of faith September 14, 1851. At the communion October 3, 1852, Mr. E. S. Joslyn, Mrs. Mary Joslyn and Miss Abigail M. Clarke, all from Massachusetts, were received into membership. Mr. Joslyn is now living at Colorado Springs, and Miss Abigail M. Clarke is better known to the members of this church at the present time as Mrs. Byron P. Caldwell. She is the only person now a member of the church who became such during Mr. Lyman's pastorate.

"April 17, 1854, Mr. Lyman resigned, and was succeeded by Rev. G. H. Atkinson of Oregon City, who was elected acting pastor. November 18, 1855, Rev. P. B. Chamberlain began his pastorate.

"To the efforts and the work of Horace Lyman in Oregon is traceable something of the similarity seen here to the spirit and manner of New England, and his will ever be a most noble part in planting institutions here which will yet bring Oregon to be the home of that old Puritan spirit, enlarged and perfected. At Portland he remained five years, preaching, teaching school and erecting the church building and organizing the church.

"In 1857 he was invited to a position in Pacific University at Forest Grove. Until 1879 he held a professorship in the university, laboring with the utmost energy, cheerfulness and fidelity. His work was always thoroughly done, and his influence on his pupils remarkable.

"Amid the tumultuous and crude conditions, taking his time and labor in many unforeseen ways, and also in a society both in Oregon and California bent on fortune-hunting, it will be to the everlasting credit of the first pastor of the Congregational church of Portland that he kept back nothing, but gave all to the service of the Master. All in all, he was a high type of the true Christian gentleman, the mainspring of whose life was an earnest desire that he might be of the most service to his fellowman, and yet all in a singularly quiet and unobtrusive way, and without the least desire that his acts should be heralded before the world. He was one of those royal characters who, in the words of another, "Do good by stealth and blush to find it fame."

"Mrs. Byron P. Caldwell, the only member of the church at the present time who was a member of Mr. Lyman's congregation, read a paper of interesting reminiscences, in part, as follows:

"The Rev. Horace Lyman came well equipped, and much work awaited his willing hands in felling and clearing away the forest in the construction of his own dwelling and of the church edifice. He also taught school in the winters of 1850 and 1851.

"The low, broad house of worship erected on the corner of Second and Jefferson stood on one of the many hills with which nature has bedecked this goodly land. This was a little community of strong hearts and willing hands, so the little church was a home-made church, with home-made pulpit and benches, which, by the way, were smooth and easy enough for young people, and, alas! there were no elderly people. How our hearts ached at the absence of their dear faces, quiet ways and words of wisdom which we then felt were lost to us forever! So it was thought that there was no need for cushions in this "wooden country," and no one questioned the propriety of wearing plain clothes and forming strong friendships with those who gathered together on Sunday in the little church. The pulpit preached theology in those days, which was well received, although doubtless some of the wide-awake sermons of today would have been more in touch with the minds of the wide-awake people, who had all journeyed to this far-off land to seek their fortunes or to ameliorate their conditions. History is replete with tales of suffering and woe incident to the exodus of so many people, principally from the Middle West, to find a home in Oregon, and more especially a 320-acre farm.

"In September, 1852, accompanied by my friends, companions on our journey, I arrived by ship at the little hamlet of Portland, and, armed with letters of introduction from Mr. Lyman's parents, we sought him at his home, receiving a cordial welcome from one whose hospitality knew no bounds. During the year 1852 Second street had been cleared as far south as the church, but a protruding stump here and there bade the traveler to be ever watchful.

"Early Portland has been sketched by other pens, but in my fancies I often gather together again some of the old-time friends into the various circles in which we first met in the fall of 1852 and afterward. The people were well dressed and thrifty. Those who had come by sea had brought good apparel and many home adornments, and the styles were not outgrown. Those who crossed the plains were perhaps six months on the journey, and they looked like the cosmopolitan people they were—gathered from different surroundings from nearly every State in our Union. My first Sunday at church was, I trust, attended with becoming dignity, but there, I think, was impressed upon me my first realization of the conditions which we must accept or overcome. There was a whole continent between us and home and fashion."

"D. D. Clarke, the oldest member in the church at the present time received by confession of faith, James Steel, Mrs. Gray and Mrs. Pratt also gave interesting reminiscences of the personality of some of the early workers of the church. Resolutions in honor of Mrs. W. P. Abrams, the only surviving charter member of the church, were passed."

Portland, June 16, 1901.

Book Notices.

"Will the World Outgrow Christianity?" This is the title of the first of a number of interrogations on vital themes by Rev. Robert Pollok Kerr, D.D. Others are "Will the Bible Live?" Will Men Continue to Believe in

God?" "How Can God Be Good and Let Man Suffer?" "Can God Be Sovereign and Man Free?" "What Is the Connection between Doctrine and Work?" A suggestive and helpful book of 141 pages for \$1. (Revell Co. Chicago and New York.)

"Joseph Parker, His Life and Ministry." By Albert Dawson. An interesting recital of the career of this great preacher by one who was for some time his literary assistant and private secretary. The story leads from his early days through his student ministry down to the great achievements of recent years. There are many interesting anecdotes and incidents, all in all giving such information as to lead the reader to a just and proper opinion of a man who, though one of the most notable figures of the age has often been greatly misunderstood. (The Pilgrim Press, Boston and Chicago. Pp. 176. 75 cents, net.)

"Modern Criticism and the Preaching of the Old Testament." By George Adam Smith, D.D., LL.D. This book which has for some time been attracting the attention of the religious world had editorial notice in The Pacific of March the 28th. The copy received by us from the publishers for review, coming some weeks later, we now take up for brief notice. The subject matter comprises the eight lectures given by George Adam Smith on the Lyman Beecher lectureship foundation at Yale in 1899. The object of the lectures were: "A statement of the Christian right of criticism, an account of the modern critical movement so far as the Old Testament is concerned, and an appreciation of its effect upon the Old Testament as history and as the record of a divine revelation." No one can fail to recognize the ability and reverent spirit of the author. There is throughout an honest attempt to show that the application of the Higher Criticism to the Old Testament writings leaves them unimpaired for the use of the minister and of abiding value for the life and doctrine of the church. Not all will come to the conclusion that he has succeeded in his attempt. But no student of the Scriptures, no one who wishes to be acquainted with modern religious thought and investigation, can afford to remain ignorant of such studies as are herein given. Dr. Smith, who is professor of Old Testament language and literature in the college of the United Free Church of Scotland at Glasgow, is a conservative critic; but like all the others he frequently lays an impossible stress on Bible expressions, which are not really misunderstood by ordinary people.

"Illustrative Answers to Prayer." By H. Clay Trumbull. Some years ago this author published a little volume entitled "Prayer: Its Nature and Scope." It has proved helpful to thousands of people. It is one of the books which the present writer has found it beneficial to read once or twice a year. It has proved a never-failing stimulus to faith. Now, this second volume, entitled "Illustrative Answers to Prayer," comes and takes a position alongside the first in importance and value. We have in it a record of the personal experiences of one who has lived many years in communion with God, and who has had constant and unvarying experience of his Father's unchanging love. Knowing what is in these two books, if we did not possess them, the first one hundred and twenty cents we could spare for reading matter would go to purchase them, the price being sixty cents each. Their introduction into many home would bring a better idea of prayer and an increased desire to accept the opportunity of prayer, and a far more extensive realization experimentally of its benefit. (F. H. Revell Co. Chicago and New York.)

Our Boys and Girls.

The Red Summer Lily.

The cynosure of children,
Sweet rustic indeed,
Is the red summer lily,
The queen of the mead;
Not of use like the olive,
Or fruit of the vine,
But her face in its beauty
Doth gloriously shine.
And the lesson so striking
That Jesus once gave,
Is recalled by this lily,
Pure, fragrant and brave.
Let the bright, happy lassies
Who ramble a-field,
Still delight in this treasure,
Aye, love it, and shield!

—George Bancroft Griffith.

The Habit of Doing Well.

He who means to do well in one thing must have the habit of doing well.

A young student whom we knew was very ambitious to gain a certain rank in his class which would entitle him to a scholarship. If he gained the scholarship, he could go on with his course. A well-known professor was interested in the lad's success. He instructed him in a part of his studies, and found him a very bright student; so he thought it possible for him to gain his purpose, though it meant perfect marks for him in everything for a whole year.

"Nobody gets perfect marks for everything," the boy objected.

"That is nothing to the point," said the teacher. "You are perfect in my recitations; do as well in others. But I notice that you write poorly. Now begin there. Whenever you form a word, either with the pen or tongue, do it plainly, so that there will be no mistake. This will help you to think clearly and to speak accurately. Let your whole mind be given to the least thing you do while you are about it. Form the habit of excellence."

The student went resolutely to work, and before the year was far on its way was the leader in his class; he gained his scholarship; and, more than that, he acquired character that has since won him a shining success.—Selected from the Northern Christian Advocate.

It's His Customer.

A New York merchant called to a little bootblack to give him a shine. The little fellow came rather slowly for one of his guild, and planted his box down under the merchant's foot. Before he could get his brushes out another large boy ran up, and calmly pushing the little one aside, said:

"Here, you go sit down, Jimmy."

The merchant at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear out.

"Oh, dat's all right, boss," was the reply. "I'm only going to do it for him; you see he's been sick in the hospital for more than a month, and can't do much work yet, so us boys all turn in and give him a lift when we can."

"Is that so, Jimmy?" asked the merchant, turning to the smaller boy.

"Yes, sir," wearily answered the boy, and as he looked up the pallid, pinched face could be discerned, even

through the grime that covered it. "He does it for me—if you'll let him."

"Certainly; go ahead"; and as the bootblack plied the brush the merchant plied him with questions. "You say that all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him."

"What percentage do you charge him on each job?"

"Hey?" queried the boy—"don't know what you mean."

"I mean what part of the money do you give Jimmy, and how much do you keep?"

"Bet your life I don't keep none; "I ain't such a sneak."

"You give it all to him?"

"Yes, I do. All the boys give up what they get on his job. I'd like to catch any feller sneaking it on a sick boy."

The shine being completed; the merchant handed the urchin a quarter, saying:

"I guess you're a pretty good fellow, so you keep a dime, and give the rest to Jimmy."

"Can't do it, sir; it's his customer. Here you be, Jim."

He threw him the coin and was off like a shot after a customer for himself—a veritable rough diamond. There are many such lads, with warm and generous hearts under their ragged coats.

Egyptian Boy's Copy-Book.

The boys and girls who think that arithmetic is a recent invention devised to punish children in this day are mistaken. Arithmetic is an old study. The "Philadelphia Record" tells about a remarkable discovery in Egypt. Probably the oldest copy-book for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B. C.—that is, about one hundred years before the time of Moses or about 3,600 years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading, "Directions how to attain the knowledge of all dark things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtractions and divisions were not known in their present form, but correct results were obtained nevertheless.

Equations are also found in the papyrus. Among the examples given is this one: Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person receives one-eighth of a measure less than the one before him.

Another example given is: There are seven men, each has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?

The papyrus also contains calculations of area, the calculation of the area of a circle and its transformation into a square and, finally, calculations of the cubic measurements of pyramids.—*Christian Intelligencer*.

When the millions applaud you, seriously ask yourself what harm you have done; when they censure you, what good.

"What is it that causes the saltiness of the ocean?" asked a teacher. "It's the codfish," said a little girl.

The Home.

Faith.

BY NELLIE T. GOODE.

Today my soul doth range the upper hills,
Where naught obscures the sunlight of God's love,
And silence reigns supreme—that sacred awe
And rev'rence for the light, undimmed, serene.
Below, the region of dark shade and storm,
Wide-stretched in vap'ry billows dismal lies;
O'erhead, the glory of full radiance pure,
Glints from the hill-tops whence soft glow on glow
Sweeps o'er the white expanse of constant snow.
The mellowed light descends the mountain side
Like starry mists soft falling on the slope,
Where undismayed I rear my firm-set cross
While restful there I cling, to patient wait
The consummation of this glory's dawn.

—Selected.

Rely on Yourself.

Nothing better could happen to the young man who has the right kind of grit than to be thrown on the world and his own resources. A well-to-do judge once gave his son \$1,000, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone and with several extravagant habits. At the close of the vacation the judge said to his son: "Well, William, are you going to college this year?"

"I have no money, father."

"But I gave you \$1,000 to graduate on."

"It is all gone, father."

"Very well, my son, it is all I could give you; you can't stay here; you must now pay your own way in the world."

A new light broke in upon the vision of the young man. He accommodated himself to the situation; again left home, made his way through college, graduated at the head of his class, studied law, became Governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than William H. Seward.—Self-Help.

Africa's Greatest Problem.

In the contemplation of the awful problem of the war, and the sequel which must inevitably follow, it must never be forgotten that there is a greater problem still. It is the problem of the relationships between the European and Native populations. The Twentieth Century Fund is, in the minds of our Native people, pledged in part to the carrying on and extension of Native education, especially in its higher branches. Nothing is more certain in the history of this country than that the Native people are going to make gigantic strides in the matter of education during the present century. Men may dislike the prospect, they may fear it, they may oppose it, but nothing in the world can effectually hinder it. Our native people need the religious motive behind their effort at self-advancement, and for the most part they are conscious of that fact. Much will be done towards the solution of the great South African problem if European and Native join with frankness to work out the destiny of the colored races, neither seeking to take advantage of the other, but both resolved, by the grace of God, to learn the difficult lesson of how to dwell together in mutual helpfulness.—The Methodist Churchman.

Speak to Them.

Dr. George F. Pentecost says he once ventured to speak to a very great man on religious matters, and asked him if he was a Christian; but he did so with some trepidation, not knowing how the man would receive it. At the close of the talk that ensued, the Doctor expressed the hope that the man had not considered him impertinent. The answer was a warm grasp of the hand and the following impressive words: "Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some Christian speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls; not courageous enough to seek instruction, yet willing to receive it."—Methodist Advocate-Journal.

Hon. Edward Funston, father of General Funston, successfully studied language, mathematics, and the sciences in the Lindle Hill Academy, Ohio. In a literary society he was a most active member, and in exhibitions attracted great attention. It was predicted then that he would attain eminence. He settled in Kansas, from which State he became a member of Congress, and while there he made several speeches that were a credit to him as a statesman. It may be added, he was three times elected to the Kansas House of Representatives, elected speaker, elected to the State Senate subsequently, and afterward elected five times to Congress. He had great respect for religion, and himself exhibited Christian kindness and respect. His mother was a member of the Methodist Episcopal church. Mr. Funston married Miss Mitchell, a student of the academy, where she successfully pursued several higher branches. She was beautiful in appearance and graceful in her movements. She was a fine musician and vocalist. She was universally esteemed for her virtues. She was a member of the Presbyterian church.—Rev. Thos. Harrison, Western Advocate.

If there is a vocation that makes greater demands upon the heart, soul, intellect and physique than this common vocation of motherhood I do not know what it is. Earth's greatest rulers, legislators and philanthropists have been they who have reared her generations from the cradle to maturity, and then sat back among the fireside shadows with folded hands while their children praised them in the gates. It is certainly a grand calling. There is none other like it. In this, as in all other things, there can be no serving two masters. From the founding of nations to the founding of Christianity no great object has ever been attained without a life laid down. But the mother's life is like her Master's in that she lays it down that she may take it again.—Ladies' Home Journal.

Let the Church lay hold on the doctrine that children are in the kingdom of God; let Christian parents and teachers avail themselves of this tremendous advantage, and make it their business, by Christian nurture, to make holy impressions on the minds of unconscious infants, and bring them up to the line of conscious and intelligent decision in the right way, and then coming to Christ will not be turning backward but going forward. They will enter into the conscious assurance of God's favor at the earliest moment of accountability. They will never depart from the fold of Christ, in which they were born. So shall the people of God propagate a holy seed, and the world shall soon come to know the Lord.—Lucien Clark, D.D., N. Y. Advocate.

KEEP STILL.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—The World's Crisis

SPIRITUAL.

Persecution of Christians is persecution of Christ.

They also serve who only stand and wait.—Milton.

Faith in the name of Jesus is the source of all power.

We ask advice, but we mean probation.—Colton.

It enrages the enemies of Christianity to see it prosper.

The sinner should be told plainly but kindly of his sin.

The higher one's ideals the nobler his future.—Alcott.

Genuine conversion makes a man teachable and kind.

Our feeling toward Christians is an index to our character.

When the Lord really appears to us, there is no mistaking it.

As soon as we accept Christ all Christians are our brothers.

He who has the bread of heaven spends his life in the banqueting house of God.—Parker.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

If thou seekest Jesus in all things, thou shalt find Jesus; but if thou seek thyself, then thou shalt find thyself.—Thomas a Kempis.

In many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight.—Whichcot.

O God, if we do aught that is good it is thine act, and not ours; crown thine own work in us, and take thou the glory of thine own mercies.—Bishop Hall.

Christ has given us the earth for our body, but he himself is the soil in which our souls must root; the eternal help, the source of succor and all supply.—Beecher.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

The mind is to the heart as the door to the house; what comes into the heart comes in through the understanding, and truths sometimes go no further than the entry, and never penetrate into the heart.—Flavel.

It is astonishing that the sense of want or the desire of happiness does not carry us oftener to the throne of grace, and that we should ever require to be incited to prayer by the stimulus of conscience.—Nevins.

Wherefore it is most profitable to many not to be altogether free from temptations, lest they should be too secure, lest they should be puffed up with pride, or too freely incline to worldly comforts.—Thomas a Kempis.

Do I hate any of God's children? Have I in any way persecuted Christ? Has Jesus ever appeared to me so that I knew it? Do I really want to know what the Lord wants me to do? Am I trying to bring others from the darkness to the light?

Dr. John Mason Good once asked a young scoffer who was attacking Christianity on account of the sins of some of its professors: "Did you ever know an uproar made because an infidel had gone astray from the path of morality?" The young man admitted he had not. "Then you allow Christianity to be a holy religion, by expecting its professors to be holy, thus, by your very scoffing, you pay it the highest compliment in your power,"

OVERTAXING NERVE-CELLS.

Nerve-cells are the reservoirs of mental force. Their contents are exhausted by over-exertion. Men forget, lose the power of giving attention, become anxious and nervous, irritable, lose the power of self-direction and self-control. I knew an evangelist once who, after seasons of protracted work, was compelled to shut himself up from everybody, to do no more thinking, to confine the functions of his nature simply to eating and sleeping. Protracted exertion, exertion by mere will-power, is always dangerous. A friend of the writer, who seemed to be a walking encyclopedia, would sit down to work, and would work twenty-four, forty-eight hours, even a whole week at a time, without cessation, without sleep. Though endowed with wonderful brain power, with equal physique, he died before middle life. If he had lived it might have been "labor or sorrow," because of prematurely exhausted powers. Keep the nerve-cells full. Let them have a chance to fill up, as the dams do when the machinery ceases at night-fall. Do no night-work when you should be asleep.—Selected.

Trust his saving love and power;
Trust him every day and hour;
Trust him as the only light
In the darkest hour of night.
Trust in sickness, trust in health;
Trust in poverty and wealth;
Trust in joy, and trust in grief;
Trust his promise for relief;
Trust his blood to cleanse your soul;
Trust his grace to make you whole,
Trust him living, dying, too;
Trust him all your journey through;
Trust him till your feet shall be
Planted on the crystal sea.

As the summer provideth for winter, so let youth provide for old age, because it is said truly that waste leadeth to want; and another proverb saith, "It is too late to think of sparing when all has been spent."—Jaido Morato.

It shall more joy me that I know myself what I am than it shall grieve me hear what others report me. I had rather deserve well without praise than do ill with commendation.—Warwick.

The greatest prayer is patience.—Buddha.



HEAD-ACHE

Is only one form of the suffering resulting from a diseased condition of the sensitive womanly organism. The only way to cure the headache is to cure the diseases which cause it.

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THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—The Trumper.

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BREVITIES.

Be assured, never yet did there exist full faith in the divine word which did not expand the intellect, while it purified the heart; which did not multiply the aims and objects of the mind, while it fixed and simplified those of the desires and passions.—Coleridge.

We are most firmly bound to God, not by our resolves, but by our experience of his all-sufficient mercy. Fill the heart with that wine of the kingdom, and bitter or poisonous draughts will find no entrance into the cup.—McLaren.

The daily round of duty is full of probation and of discipline; it trains the will, heart, and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—Manning.

Do not allow public worship to degenerate into a mere saying of your private prayers in church. Set yourself against this selfish and narrowing tendency. Think of the many others who are around you at public worship, of their sins, trials, wants, wishes, mercies, trying to throw yourself into their case.—E. M. Goulburn.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.

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